

HEAVEN

EARTH

*A Serious Discourse touching the
well-grounded*

Assurance

*Of Men's Everlasting Happiness and
Unhappiness.*

Discovering the Nature of Assurance, the
Necessity of Attaining it, the Causes, Signs, and
Degrees of it: with the Reasons
for many uneasy Questions.

By *THOMAS BROOKS*, Minister of the
Gospel at Wymondley, Bedfordshire.

The Second Edition Corrected and Enlarged.

This new Edition might be considered as a new
Edition, and may be taken for such, if the Reader
shall so think fit.

For the first Edition, a cordial Recommendation
from the Rev. Father, John, Bishop of London.

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THE AVENUE

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A Guide to the Avenue

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in 1864

To the Right Honorable
The Generalls of the Fleets
 OF THE
 Common-wealth of England;

AND

To those Gallant Worthies (my much
 Honoured Friends) who with the No-
 ble Generalls have deeply jeopardized
 their Lives unto many deaths upon the
 Seas, out of love to their Countreys
 good, and out of respect to the Inte-
 rest of Christ, and the faithfull people
 of this Common-wealth.

*Such Honour and Happineſſe as is
 promised to all that Love and
 Honour the Lord Jeſus.*

Renowned Sirs;

TH E better any thing is,
 the more communica-
 tive it will be; for *Bo-
 num est sui communicati-
 vum.* There are two sorts of
 Goods, there are *Bona Throni*, and
 there are *Bona Scabelli*, Goods of
 the Throne, as God, Christ, Obedi-
 Affiance &c. And Goods of the

A 3

Fleets

The Epistle

*Nihil bonum
sine summo bo-
no Aug.*
Nothing is
good without
the chiefest
good.
*Omne bonum in
summo bono.*
All good is in
the chiefest
good.

Footstool, as Honour, Riches,
&c. A man may have enough of
the Goods of the Footstool to
sink him, but he can never have
enough to satisfie him. Mans
Happinesse and Blessednesse, his
Felicity and Glory, lyes in his
possessing the Goods of the
Throne, which that you may,
I humbly desire you seriously to
view over the ensuing Treatise.

It was an excellent saying of
Lewis of Bavyer, Emperor of Ger-
many, *Hujusmodi comparande sunt*
opes, quæ cum naufragio simul ena-
tent. Such Goods are worth getting
and owning, as will not sinke nor
wash away, if a shipwrack happen,
but will wade and swim out with us.
Such are the Goods that are here
presented in this following Dis-
course; in all storms, tempests,
and shipwracks, they will abide
with the soul, they will walk and
lye down with the soul, yea, they
will goe to the grave, to Heaven
with the soule, they will in the
greatest storms be an Ark to the
soule. I have

Dedatory.

I have observed in some terrible stormes that I have been in, that the Mariners and the Passengers want of Assurance, and of those other Pearls of price that in this Treatise are presented to publick view, hath caused their countenance to change, their hearts to melt; it hath made them to stagger and reele to and fro like drunken men, like men at their wits ends; whereas others that have had Assurance, and their pardon in their bosoms, &c. have bore up bravely, and slept quietly, and walke cheerfully, and practically have said as *Alexander* once did, when he was in a great danger, *Now (saith he) here is a danger fit for the spirit of Alexander to encounter withall.* So they now, here are stormes and dangers fit for assured, pardoned soules to encounter withall.

Gentlemen, This following Discourse I doe not present to you as a thing that needs your prote-

A 4 tion,

A Philosopher could say in danger of shipwrack in a light flury night, Surely I shall not perishe there are so many eyes of providence over me. But these had neither so much faith nor courage, these men of might had lost their hands and hearts.

PC 78. v. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The Epistle

tion, for *Veritas stat in aperto campo*, Truth stands in the open fields, I, and it will make the lovers of it to stand, triumph, and overcome. *Magna est veritas et valebit*, Great is truth, and shall pre-vaile: But, upon these following grounds I tender it to you.

1 Sam. p. 30.

As it was said of *Caser*, That while he rectored the Statue of *Pompey*, he established his own. So while men honour God, they preserve their own.

First, you have honoured the Almighty, by helping him against the high and mighty; and he hath honoured you, by owning of you, by standing by you, by acting for you, and by making of you prosperous and victorious (over a near enemy, a powerful enemy, an enraged enemy, a resolved enemy, a subtil enemy, a prepared enemy, a lofty enemy) and therefore I cannot but desire to honour you by dedicating the following Treatise to the service of your soules.

Secondly, Because you are my Friends, and that cordiall love and friendship which I have found from you hath stampt in my affections a very high valuation of you.

The

Dedication.

The Ancients painted Friendship a faire young man bare-headed, in a poor Garment, at the bottom whereof was written Life and Death, in the upper part Summer and Winter, his bosome was open, so that his heart might be seen, whereupon was written *longe, prope*, a Friend at hand, and a far off. Verily your undeserved love and respects have made me willing to open my bosome to you in this Epistle, and in the following Treatise, as to Friends that I love and honour.

When one came to *Alexander*, and desired him that he might see his Treasure, he bid one of his servants take him, and shew him, not *displaye* *relinquish* his Money, but *in glasse* his Friends. It seems he put a higher value upon them, then he did upon all the wealth which he had. Faithfull Friends are an unvaluable Treasure, and the rarity of them doth much inhaunce the price of them.

Thirdly, because of its exceeding

Alcibiades
Love is the
Loadstone of
love; and
therefore he
said right, *Si
ul' am' am' am'*
If thou wilt
love, thou
shalt be
loved.

Socrates pre-
ferred the
Kings coun-
saunce above
his Coyn.

The Epistle

ing usefullnesse and suitablenesse
to your conditions.

Psal. 107. 24.
It is between
Christian and
Christian, as
between two
Lute-strings
that are tuned
one to ano-
ther; no soon-
er one is
struck, but
the other
trembles.

I have been some years at Sea,
and through Grace I can say, that
I would not exchange my Sea
Experiences for *Englands* riches.
I am not altogether ignorant of
the troubles, trialls, temptations,
dangers, and deaths that doe at-
tend you. And therefore I have
been the more stirred in my spi-
rit to present the following Dis-
course to you, wherein is disco-
vered the nature of Assurance,
the possibility of attaining Assu-
rance, the causes, springs, degrees,
excellencies, and properties of
Assurance; also the speciall sea-
sons and times of Gods giving
Assurance, with the resolutions
of severall weighty Questions
touching Assurance. Further, in
this Treatise, as in a glasse, you
may see these ten speciall things,
clearly and fully opened and ma-
nifested.

1 What Knowledge that is
that accompanies Salvation.

2 What

Dedicatory.

2 What Faith that is that accompanies Salvation.

3 What Repentance that is that accompanies Salvation.

4 What Obedience that is that accompanies Salvation.

5 What Love that is that accompanies Salvation.

6 What Prayer that is that accompanies Salvation.

7 What Perseverance that is that accompanies Salvation.

8 What Hope that is that accompanies Salvation.

9 The Difference between true Assurance, and that which is counterfeit.

10 The wide difference there is between the witnesse of the Spirit, and the hissing of the old Serpent.

Gentlemen and Friends, you have your lives in your hands, there is but a short step between you and Eternity, I would fain have you all happy for ever; to that purpose, I humbly beseech you spare so much time (from your many great

Say with that famous Painter Zeuxis, Eternity I paint for eternity, I provide for Eternity. Eternity is that Unchangeable, that ever perennall day.

great and weighty occasions) as to read this Treasure, that in all humility I lay at your feet, and follow this counsell that in all love and faithfullnesse I shall now give unto you. For my design in all is your happinesse here, and your blessednesse hereafter.

First, *Get and keep communion with God.* Your strength to stand, and your strength to withstand all assaults, is from your communion with God. Communion with God is that that will make you stand fast, and triumph over all Enemies, difficulties, dangers, and deaths.

While *Sampson* kept his Communion with God, no Enemy could stand before him, he goes on conquering and to conquer, he layes heaps upon heaps; but when he was fallen in his Communion with God, he falls presently, easily, and sadly before his Enemies.

So long as *David* kept up his Communion with God, no Enemies

Communion with God will make a man as courageous and bold as a Lyon, yea, as a young Lion that is in his hot blood, and fearless of any Creature. Prov. 18. 1.

Now the Proverb is (Tui-
vin Garul ad-
de Lemt, quon-
Lemur ducit
Cervus) It is
more likely
that Harts
will get victo-
ry with a Ly-
on to their
Leader, then
Lions with a
leading Hart.

Dedicatorie.

men could stand before him, but when he was fallen in his Communion with God, he flies before the Son of his bowels.

Job keeps up his Communion with God, and conquers Satan upon the Dunghill. *Adam* loses his Communion with God, and falls before Satan in Paradise. Communion is the result of Union: Communion is a reciprocal exchange between Christ and a gracious soule: Communion is *Jacobs* Ladder, where you have Christ sweetly descending down into the soule, and the soule by Divine influences sweetly ascending up to Christ: Communion with God is a shield upon Land, and an Anchor at Sea; it is a sword to defend you, and a staffe to support you; it is Balme to heale you, and a Cordiall to strengthen you. High Communion with Christ will yeeld you two Heavens, a Heaven upon Earth, and a Heaven after death. He injoyes nothing that wanes

Com-

John, Cap-
tain of the
Lords
must be a
Lyon-like
courage, and
what will
make them
so, but com-
munion with
God.

It was the
saying of the
old Earl of
Essex, That he
was never
afraid to fight
but when he
was conscious
of some sin
with which
he had pro-
voked God, and
lost commu-
nion with him.
God.

For despise
and in that
in great oth-
ers of heav-
en and man
-ness, who
-a God that
-a God that
-a God that
-a God that
-a God that
-a God that

Communion with God; he wants nothing that injoyes Communion with God; therefore above all gettings get communion with Christ, and above all keepings keep Communion with Christ: All other losses are not comparable to the losse of Communion with Christ: He that hath lost his Communion, hath lost his Comfort, his strength, his all, and it will not be long before the *Philistines* take him, and put out his eyes, and bind him with fetters of brasse, and make him grind in a Prison, as they did *Sampson*, *Jdg. 16. 20, 21.*

Secondly, *Make a speedy and a shew improvement of all opportunities of grace and mercy.* Sleep not in Harvest time, trifle not away your Market houres, your golden seasons; you have much work to doe in a short time; you have a God to honour, a Christ to rest on, a Race to run, a Crown to win, a hell to escape, a Heaven to obtain: You have weak gra-
ces

Small tel-
lech of one
who being in-
vited to dis-
cuss the next
day, before
the 2^d
of the year
of the new
year, I have

ces to strengthen and strong cor-
 ruptions to weaken; you have
 many temptations to withstand;
 and afflictions to bear; you have
 many mercies to improve, and
 many services to perform. **Ex.**
 Therefore take hold on all op-
 portunities & advantages, where-
 by you may be strengthened and
 bettered in your Noble part.
 Take heed of crying *ever, ever,*
To morrow, to morrow, when God
 saith, *To day if you will hear my*
voyce harden not your hearts. Man-
 na must be gathered in the mor-
 ning, and the Orient Pearl is ge-
 nerated of the morning dew. It
 is a very sad thing for a man to
 begin to dye, before he begins to
 live. He that neglects a golden
 opportunity, doth but create to
 himself a great deale of misery, as
 Saul and many others have found
 by sad experience. He that would
 to the purpose doe a good action,
 must not neglect his season.

The men of *Issachar* were fa-
 mous in *Dauids* account for wis-
 dome.

not had a
 morrow for
 this many
 years.

Heb. 3. 7, 8.
 A man, saith
 Luther, lieth
 forty years
 before he
 knowes him-
 self a foole,
 and say then
 I shew before
 myself, he
 like himself
 &c. (as he
 doth) and so
 I shew to you
 that I am not

1 Chr. 27. 32

The Epistle

a best son
the woman
which is
the best

Strand.
The first
of the
first of
the first

It was the
Commendati-
on of blessed
Moses that
he was spare
of Diet, spa-
rer of Words,
and sparest of
Time.

dome, because they acted season-
ably and opportunely. God
will repute and write that man a
wise man, who knowes and ob-
serves his seasons of doing. Such
there have been, who by giving
a glasse of water opportunely,
have obtained a Kingdome, as
you may see in the story of The-
masius and King Agrippa.

Time (saith one) were a good
Commodity in Hell, and the traffick
of it most gainfull, where for one day
a man would give ten thousand
Worlds if he had them.

One passing thorow the streets
of Rome, and seeing many of the
women playing and delighting
themselves with Monkeys and
Baboons, and such like things,
asked whether they had no Children
to play and delight themselves with.
So when men trifle away their
precious time, and golden op-
portunities, playing and toying
with this vanity and that; we
may ask, whether these men have
no God, no Christ, no Scripture,

no

Dedicatory.

no Promises, no blessed Experiences, no hopes of Heavens glories to delight and entertain themselves with? Certainly, we should not reckon any time into the account of our lives, but that which we carefully passe, and well spend, seeing the Heathen could say (*Diu fuit, non diu vixit*) He was long, he did not live long.

I have read of one *Barlaam*, who being asked *How old he was?* answered, *Five and forty years old:* To whom *Josaphat* replyed, *Thou seemest to be seventy:* Truth (saith he) *if you reckon ever since I was born, but I count not those years that were spent in vanity.*

Most men spend the greatest part of their time about things that are by the by, that are of little or no value; as *Domitian* the Roman Emperour spent his time in stabbing of Flies; and *Artaxerxes* spent his time in making Hests for Knives; and *Archimedes* spent his time in drawing lines on the ground, when that famous

Damascen.

Blessed *Bradford* the Martyr, counted that hour lost wherein he did not some good with his Tongue, Pen, or Purse.

And *Solyman* the great Turk spent his time in making of notches of Horn for bows.

B

City

The Epistle

City *Syracuse* was taken; and *Myrmecides* spent more time to make a Bee, then some men doe to build a House.

Chilo one of the seven Sages, being asked, what was the hardest thing in the world to be done, answered, To use and employ a mans time well.

Alexander the Great, gave him a check, and not a reward, that boasted that he could throw Pease at a great distance, upon the point of a Needle.

Sirs, I beseech you remember that it was *Cato*, a Heathen, that said, That account must be given, not onely of our labour, but also of our leisure. And in affirming this, he affirms no more then what the Scripture speaks. But O what a sad account then have some to make? Well, as *Cleopatra* said to *Mark Anthony*, It is not for you to be fishing for Gudgeons, but for Towns Forts and Castles. So say I, Right Honourable, and Belov'd, it is not for you to spend your time about poor low contemptible things, but about those high and noble things that make most for the interest of Christ, and the good of your Countrey.

It was *Titus*, a Pagan Emperor, that uttered this memorable and praise-worthy Apothegm, (*Amicem diem perdidit*) My friends, I have lost a day, when he had spent

Dedicatory.

spent it in company, without doing good.

The *Egyptians* drew the Picture of Time with three Heads, to represent the three differences, The first of a greedy Wolf, gaping for Time past, because it hath ravenously devoured even the memory of so many things past recalling: The second of a Crowned Lyon, roaring for time present, because it hath the principality of all action for which it calls aloud: The third of a deceitfull Dog, fawning for time to come, because it feeds fond men with many flattering hopes to their own undoing.

I have read of a man, who upon his dying bed would have given a world for time, he still crying out day and night *Call time again, call time again.* So a great Lady of this Land on her death-bed cryed out, *Time, time, a world of wealth for an inch of time.*

One *Hermannus*, a great Courtier in the Kingdoms of *Bohemia*, being

Ah! how will God at last check those that spend their precious time as were withthrowing Pearle upon the point of a Needle?

The Epistle

*Lameus a
Commander
said to his
offending
Souldiers Non
licet in bello bis
peccare. No
man must
offend twice
in war. So
God some-
times will not
suffer men
again and
again to neg-
lect the day
of grace.*

Heb. 6. 8, 9

*Satanus 2^{us}.
Satan may
more easily
disturb the
truth, then
subvert it.
Aug.*

being at point of death, did most lamentably cry out, *That he had spent more time in the Palace, then in the Temple, and that he had added to the riotousnesse and vices of the Court, which he should have sought to have reformed;* and so dyed, to the horror of those that were about him.

I have been the longer upon this, because I have been a sad Spectator of mens mis-spending their time, and trifling away golden opportunities, at Sea as well as at Land; and though I thus speak (knowing that this Treatise will come into other hands beside your own) yet I hope better things of you, to whom I dedicate it, even such as doe accompany salvation.

Thirdly, *Take no truths upon trust, but all upon tryall.* 1 John 4. 10. *Beloved, believe not every spirit; but try the spirits whether they be of God; because many false Prophets are gone out into the world.* This Age is very full of Impostors,

Dedicatory.

stons, therefore try the Spirits, as *Lapidaries* doe their stones, or as *Gold smiths* doe their Metals. A *Bristoll* stone may look as well as an *Indian* Diamond; and many things glister besides Gold.

It was the glorious commendations of the *Bereans*, *That they searched the Scriptures daily*, whether those things that *Paul* and *Silas* had delivered, were so; and this act of theirs made them *more Noble then those of Thessalonica*. Christian Nobility is the best and truest, where God himself is the top of the Kin, and Religion the root; in regard whereof all other things are but shadowes, and shapcs of Noblenesse.

A Father that had three Sons, was desirous to try their discretions, which he did by giving to each of them an Apple that had some part of it rotten: The first eats up his, rotten and all; the second throwes all his away, because some part of it was rotten; the third picks out the rotten,

B 2

and

Acts 17. 10,
11.

examinatores.

Better born
and bred, of
a more noble
disposition.

They were
more Noble,
not by civil
descent, but
by spirituall
advancement.

The Epistle

and eats that which was good ; the third was the wisest. Some in these dayes swallow downe every thing, rotten and sound together ; others throw away all Truth, because every thing that is presented to them, is not Truth ; but surely they are the wisest, that know how to chuse the good, and refuse the evill.

Isa. 7. 15.

Amicus Socrates, amicus Plato, amicus veritas.

Socrates is my Friend, and Plato is my Friend, but above all, Truth is my Friend.

You must not with *Pythagoras* Scholars, magnifie the (*Ipse dixit*) of the greatest Clerks, especially in those things that are of eternall concernment to your soules. You will try, and tell, and weigh Gold after your Fathers ; deal so by the Truth you hear, and let no man bind you to believe with *Anaxagoras*, that Snow is black. Truth, saith *Basil*, is hard to be taken by hunting, and must be found out by a narrow observing of her footsteps on every side. Many are like those in *Clemens*, that thought Truth to be Cruelty.

Fourthly, Be exemplary to those among

Dedication.

among whom you walke, and over whom you Command. *Bonus dux, bonus comes*, a good Leader makes a good follower. *Precepta docent, exempla movent*, Precepts may instruct, but examples doe perswade. Verily Gentlemen, your examples will have a very great influence upon those that are under you. It is naturall to inferiours to mind more what their Superiours doe, then what they say; therefore you had need be Angelicall in your walkings, and actings. You are lights upon a Hill, you are Sea-marks, and therefore every eye will be upon you. Those that can find no ears to hear what you say, will find many eyes to see what you doe. Scripture and Experience doe abundantly evidence, that good mens examples have done a world of good in the world, and verily, the evill examples of great men (especially) are very dangerous.

Charles the fifth was wont to
B 4 fav.

The complaint of Seneca is ancient that commonly men live not *ad rationē*, but *ad similitudinem*.
Sen. *de vita beata*.

The Epistle

Mat. 5. 16.

Plutarch saith
of Demosthe-
nes, That he
was excellent
at praising the
worthy acts
of his Ance-
stors, but not
so at imita-
ting them.
You may ea-
sily apply it.

say, That as the Eclipse of the Sun
is a token of great Commotions; so
the errors and evils of great men,
bring with them great perturbations;
and evils to the places and persons
where they live. O therefore be
exemplary both in lip and life, in
word and work, that others see-
ing your good workes, may glorifie
your father which is in Heaven. O
look that your lives be as a Com-
mentary upon Christs life. *Tace
lingua loquere vita.* Talk not of a
good life, but let thy life speak,
saith the Philosopher.

Alexander willed that the Gre-
cians and the Barbarians should
no longer be distinguished by
their Garments, but by their
Manners; so should Christians
be distinguished from all others,
by their lives, and by their ex-
amples, 2 Sam. 23. 3. The God of
Israel said, the Rock of Israel spake
to me, He that Ruleth over men must
be just, ruling in the fear of the Lord.
An excellent Lord is alwayes
better then an excellent Law.

1. et

Dedicatory.

Let your Laws be never so good, if the Law-makers are bad, all will come to nothing. The peoples eyes are much upon that Scripture, *Have any of the Rulers believed on him? &c.* Abraham was an example of righteousness in *Chaldea*, Lot was just in *Sodom*, Daniel was an example of holiness in *Babylon*, Job was an example of uprightness in the Land of *Ux*, which was a Land of much prophaneness and superstition, *Nebemiah* was an example of zeal in *Damasco*, and *Moses* was an example of meekness among the muttering and murmuring *Israelites*. Above all examples, Christ was exemplary in all piety and sanctity, in all righteousness and holiness, in the midst of a crooked and perverse Generation. And why then should not you be exemplary among those poor Creatures (those black Angels, I had almost said) among whom you walk?

John 7. 48.

It was a good Law that the *Ephesians* made. That men should propound to themselves the best patterns, and ever bear in mind some eminent man.

The *Arabs* if their King be sick or lame, they all feign themselves so.

It

The Epistle

It was the laying of *Trajanus*, a *Spaniard* (the first stranger that reigned among the *Italians*) *Qualis Rex, talis grex*, Subjects prove good, by a good Kings example; so doe Souldiers, so doe Sailors, by the good examples of their Superiour Commanders. Such Commanders as are examples of righteousness and holiness to others, are certainly high in worth, and humble in heart; they are the glory of Christ, and the honour of Religion.

Fifthly, *As you are in publick places, so lay out your selves impartially for the common good of all that have interest in you, or dependance upon you.* So did *Abraham*, *Moses*, *Joshua*, *Nehemiah*, *Ezra*, *Daniel*, but above all Christ himself. You are more for the peoples sake, then the people are for you. Magistrates are Rulers over the persons of the people, but they are Servants to the good of the people; as it is the duty of all to serve them, so it is their Office

I have read of one that had rather beautifie Italy, then his own house. There is very little of this spirit abroad in the world.

Dedicatory.

Office to serve all. It is no Paradox to affirm, *That Rulers are the greatest servants.* The Ancients were wont to place the Statues of their Princes by their Fountaines, intimating that they were, or at least should be, Fountaines of the publick good.

The Counsellor saith, *That a man in publick place should give his will to God, his love to his Master, his heart to his Countrey, his secrets to his friends, his time to businesse.* It is a base and unworthy spirit, for a man to make himself the Centre of all his actions. The very Heathen man could say, *A mans Countrey, and his Friends, and others, challenge a great part of him.* The Sun that is the Prince of lights, doth impartially serve all, the Peasant as well as the Prince, the poor as well as the rich, the weak as well as the strong; you must be like the Sun. The Sun of Righteousnesse was of a brave publick spirit, he healed others, but was hurt himself; he filled others,

So doth the
Sea feed and
refresh the
smallest Fish,
as well as the
greatest Levi-
athan.

The Trees do
shade and
shelter from
heat the least
Bird, as well
as the greatest
Beast.

The Epistle

others, but was hungry himself; he laid out himself, and he laid down himself for a publick good. *That Pilot dyes nobly* (saith *Seneca*) *who perisbeth in the storm with the Helm in his hand.* It is really your praise among the Saints, that you have ventured killing, burning, drowning, and all to save the Ship of the Commonwealth from sinking.

Sirs, Be not weary of publick work, it is honour enough that God will make any use of you to carry on his design in the world; he is a faithfull Pay-master, Heaven at last will make amends for all: *You shall reap, if you faint not.* I doe verily believe, God will make use of you to doe greater things on the Sea, then yet have been done. The Lord hath now begun to set a foot upon the Sea, let his Enemies tremble: God will not suffer his glory to be buried in the deeps; he is shaking the Nations, and will not leave shaking them, till he that is the desire

Dedicatory.

desire of all Nations come. The Lord hath said, *That he will overturn, overturn, overturn untill he comes, whose right it is to wear the Crown, and the Diadem, and he will give it him, Ezek. 21. 25, 26, 27.* Till then there will be little else, but plucking up, and breaking down; therefore be courageous, and follow the Lamb wheresoever he goes. You need fear no Enemies, that have Christ the Conqueror on your sides.

*John 1:9-10
Jer. 49: 4
blessed of him
and will be
blessed
and will be
blessed
and will be
blessed*

Sixthly and lastly, *Make it more and more your chiefest worke to make plentifull provisions for the eternall welfare of your soules.* Your soules are more worth then ten thousand worlds. All is well, if the soule be well; if that be safe, all is safe; if that be lost, all is lost, God, Christ, and Glory is lost, if the soule be lost.

*O anima Dei
infigura ima-
gine, dispensata
fide, domus
spiritus, &c.
Bern.
O Divine soul
Invested with
the Image of
God, espoused
to him by
Faith.*

Worthy Sirs, Though others play the Courtiers with their soules, yet doe not you. The Courtier

The Epistle

Courtier, both all things late, he
rises late, and dines late, and sups
late, and repents late.

One of the
chiefest mir-
rors to behold
God in, is a
reasonable
soul, which
finds it self
out, saith one.

Sirs, Is it madnesse to feast the
flaye, and starve the Wife? and
is it not greater madnesse, to feast
the body, and starve the soule?
To make liberall provision for
the body, and none for the soule?
Doe not they deserve double
damnation, that prefer their bo-
dies above their soules? Me
thinks our soules should be like
to a Ship, which is made little,
and narrow downwards, but
more wide and broad upwards.
Before all, and above all, look to
your soules, watch your soules,
make provision for your soules;
when this is done, all is done;
till this is done, there is nothing
done that will yield a man com-
fort in life, joy in death, and bold-
nesse before a Judgement Seat.

Callenuccus tells of a Noble-
man of Naples, that was wont
pro.

Dedicatory.

propheane to say, *He had two
soules in his body, one for God, and
another for whosoever would buy it.*
Verily, they will make but a bad
bargain of it, that to gaine the
world, shall sell their soules.

Dear Sirs, I had much more to
say, but I am afraid that I have al-
ready kept you too long from
sucking of the Honey Comb,
from drinking at the Fountain.
I have held you too long in the
Porch, and therefore I shall only
crave, That you will bear with
my plainnesse, and over-look my
weaknesse; remembring, that
other addressees would favour
more of flattery, then of sinceri-
ty; more of policy, then of piety,
and would be both unlovely in
me, and displeasing to you.

*Now the God and Father
of our Lord Jesus Christ, bless
you and yours with all spiri-
tuall Blessings in Heavenly
places,*

Had I a purse
fitable to my
heart, not a
poor godly
Souldier or
Saylor in Eng-
land, who car-
ries his life in
one hand, but
should have
one of these
Books in the
other, &c.

The Epistle

places, and make you yet more
and more instrumentall for his
glory, and this Nations good,
that your Names may be for
ever precious among his peo-
ple, that they may bear you still
upon their hearts before the
Lord; which is, and shall be,
the earnest and constant Pray-
er of him, who is

Right Honorable, and
Worthy Sirs,

Yours in all
Christian Observance.

Thomas Brooks.

T O



TO ALL
SAINTS

THAT

Hold to Christ the Head.

AND

*That walk according to the
Lawes of the New-Creature.*

Grace, Mercy, and Peace be
multiplied from God the
Father, through our Lord
Jesus Christ.

Beloved in our Dearest Lord,



*On are those Worthies of
whom this world is not
worthy; you are the Prin-
ces that prevaile with God;
you are those excellent ones in whom
is all Christs delight; you are his
glory;*

Heb. 11. 34.

Gen. 32. 28.

Phil. 16. 1.

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Isa. 4. 5.
 Rev. 17. 14.
 & 19. 8. 14.
 Cant. 8. 6.
 Isa. 49. 16.
 Exod. 28. 29.
 2 Cor. 2. 3.
 1 John 2. 27.
 1 Cor. 1. 10.
 12, 15, 16.

You will not
 with Pythagoras
 his Scholars
 magnifie
 the *Ipsè dixit*
 of the greatest
 Clerks; nei-
 ther will you
 believe with
 Anaxagoras,
 that Snow is
 black, nor yet
 will you say as
 Antipater King
 of Macedonia
 did (when one
 presented him
 with a Book
 treating of

glory; you are his pick't, cul'd, prime
 instruments which he will make use
 of to carry on his best and greatest
 work against his worst and greatest
 Enemies in these latter dayes. You
 are a Seale upon Christs heart, you
 are engraven on the palnes of his
 hand; your names are written upon
 his breasts, as the Names of the
 Children of Israel were upon Aa-
 rons Breast-plate; you are the Epi-
 stle of Christ; you are the anointed
 of Christ; you have the spirit of dis-
 cerning; you have the minde of
 Christ; you have the greatest ad-
 vantages, and the choyscest priviled-
 ges to enable you to try Truth, to tast
 Truth, to apply Truth, to defend
 Truth, to strengthen Truth, to uphold
 Truth, and to improve Truth; and
 therefore to whom should I Dedicate
 this following Discourse, but to your
 selves? You have the next place to
 Christ in my heart; your good, your
 gain, your glory, your edification, your
 satisfaction, your confirmation, your
 consolation, your salvation, hath put
 me upon casting in my little, little
 mite.

To the Saints.

into your Treasury.

Beloved, You know that in the time of the Law, God did as kindly accept of Goats haire, and Badgers skins, of Turtle Doves, and young Pigeons; they being the best things that some of his Children had then to offer, as he did accept of Gold, Jewels, Silke, and Purple from others. I hope you will shew out the same God-like disposition towards me, in a kind accepting of what is offered in this Treatise to your wise and serious consideration. I could wish it better for your sakes, yet such as it is I doe in all love and humility present you with, desiring the Lord to make it an internal & eternal advantage to you.

I shall briefly acquaint you with the Reasons that have moved poor me, unworthy P (who am the least of all Saints, who am not worthy to be reckoned among the Saints) to present this following discourse to publick view; and they are these that follow.

First, To answer the desires, and gratifie the earnest and pi-

Happinelle)

so good to,
I have no lei-
sure; neither
will you judge
like those that
like nothing
but the
more you
cheat owne
braines.

especially men
blot out their
sins and
the Lord
will be
merciful to
them.

The Epistle

The Philo-
sophers could say
That desires
are properly
(as they say)
what is nec-
cessary.

Them that are
exacted are sold
by the same
man that sell
this, at the
first shop in
Popes head
Alley next to
Cornehill.

ous requests of severall precious
soules, who long to have these
things Printed upon their hearts
(by the hand of the Spirit) that
are Printed in this Book. God
speaks aloud through the serious and
affectionate desires of the Saints;
and this hath made me willing to
Eccho to their desires. If great mens
desires are to be looked upon as Com-
mands, why should good mens desires
be looked upon with a squint eye?
Seneca (a Heathen) could say that
(Ipse aspectus boni viri delectat)
The very looks of a good man
delight one. How much more then
should the desires of a good man o-
vercome one?

Secondly, The good accept-
ance, the faire quarter that my
labours of the like nature have
found among those that fear the
Lord (especially that Treatise
call'd Precious Remedies against
Satan's Deceits) hath encour-
aged me to present this to publick
view, not doubting but that the
Lord will blesse it to the good of
(many)

To the Saints.

many, as I know he hath done the former. Which that he may, I shall not cease to pray, that my weak service may be accepted of the Saints, and that their love may abound yet more & more in knowledge and in all sense, that they may approve things that are excellent, that they may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Thirdly, It is exceeding usefull to the Saints at all times, but especially in changing times, in times wherein every one calls out, Watchman, what of the night? Watchman, what of the night? and the Watchman answereth, The morning cometh, and also the night. Ah Christians! the Lord is shaking Heaven and Earth, he is shaking the pride of all glory, he is staining his Garments with the blood of his Enemies; he is rent and tearing, he is burning and breaking.

Rom. 15. 31.

Phil. 1. 9, 10.

at his own Sense.

Isa. 21. 11, 12.

Joel 3. 16.

Hag. 2. 6.

Isa. 29. 9.

Isa. 63. 4, 3.

The Epistle

Jer. 45. 4, 5.

Heb. 10. 34.

Rev. 3. 4.
& 14. 4.

Psal. 33. 3, 4.
Rev. 6. 12. wh.

he is pulling up and throwing down. Now in the midst of all these concussions and revolutions, thrice happy are those soules that have gained a well-grounded Assurance of Celestiall things; such soules will not faint, sinke, nor shrink in an hour of temptation, such soules will keep their Garments pure and white, and will follow the Lamb wheresoever he goes. Assurance is a believers Ark, where he sits Noah-like quiet and still in the midst of all distractions and destructions, combustions and confusions. They are doubly miserable that have neither Heaven nor Earth, temporalls, nor eternalls made sure to them in changing times.

The fourth ground of my presenting this Treasise to publick view, is, That little well-grounded Assurance that is to be found among most Christians. Most Christians living between feares and hopes, and hanging as it were between Heaven and Hell; sometimes they hope that their state is good, at other times they fear that their state is bad.

Every unsettled Christian is *Magnus misabilis*, a terror to himself, yea his life is a very hell, fears and doubts

To the Saints

bad: Now they hope that all is well, and that it shall goe well with them for ever; anon they fear that they shall perishe by the hand of such or such a corruption, or by the prevalency of such or such a temptation; and so they are like a ship in a storm, tost here and there, &c. Now that these weak soules may be strengthened, that these unstable soules may be established, that these disconsolate soules may be comforted, &c. I have presented this Tract to the world, not doubting but that if the Lord shall draw out their spirits to a serious perusall of it, they shall find (through the blessing of Jehovah) that it will contribute very much to their attaining of a full Assurance of their everlasting happinesse and blessednesse, as also to the keeping and maintaining of that full and blessed Assurance; which that it may, I shall follow it with my prayers.

Fifthly, I have published this following Discourse, remembering that my life is but a vanishing vapour, and that the time

are his chiefest Companions, and so he justifies himself unfit and unworthy to live, and yet he is afraid to dye, and verily this is the sad condition of most Christians.

James 4. 14.
Psal. 39. 12.

Bernard.

Heb. 11. 4.

Ecclef. 1. 5.
Acts 7. 60.

of my sojourniſg in this world will be but ſhort. *Mans life is ſo ſhort, that Auſtin doubteth, whether to call it a dying life, or a living death. Mans life is but the ſhadow of ſmoke, the dream of a ſhadow. This preſent life is not (vita, ſed via ad vitam) life, but a motion, a journey towards liſe. The life of a Chriſtian is rather (via, then vita) a ſtep towards liſe, then liſe: Yet doe I believe that that is not a death, but liſe, that joyns the dying man to Chriſt; and that is not a liſe, but death, that ſeparates the living man from Chriſt.*

I know I ſhall not ſpeak long to Friends, Saints, or Sinners, therefore I was the more willing to take the opportunity of Preaching to you when I am dead. As Abel by his faith (he being dead) yet ſpeaketh, ſo this Treatiſe may ſpeak and live, when I ſhall return to my long home, and fall aſleep in the boſom of Chriſt. Chriſt, his Prophets, and Apoſtles, though they are now in Heaven, yet by their Doctrines, Examples, and
Wri

To the Saints.

Writings, they still Preach to the Saints on Earth.

Zisca desired his skin might serve the Bohemians in their Wars, when his body could no more doe it. O that poor I, that have been but a little serviceable to the Saints in my life, might by this, and my former weak labours, be much serviceable to them after my death. Books may Preach, when the Author cannot, when the Author may not, when the Author dares, yea, and which is more, when Author is not.

sixthly, To testifie my cordial love and affection to all the true lovers of Christ, and to let them know, That they are all (though under different forms) precious in my eyes, and very near and dear unto my heart. I blesse God I am, and I desire more and more to be, one with every one that is one with Christ. I would faine have as free, as large, and as sweet a heart towards Saints, as Christ hath. For a Wolf to worry a Lamb is usuall, but for a Lamb to worry

Phil. 4. 21.
Col. 1. 4.
2 Thess. 1. 3.
Marcellinus a
Heathen Hi-
storian, saith
the Christians
of his time, be
their discuti-
ons, biting and
devouring one

The Epistle

another, till they were even consumed one of another; a sad thing that a Heathen should see such miscarriages among Christs followers.

Cap. 7. de
Genuit.

worry a Lamb, is unnatural: For Christs Lillies to be among Thorns, is ordinary, but for these Lillies to become Thorns, to tear and fetch blood of one another, is monstrous and strange. Ah Christians! can Turkes and Pagans agree? can Herod and Pilate agree? can Moab and Ammon agree? can Bears and Lyons, can Wolves and Tygers agree? yea, which is more, can a legion of Devills agree in one body, and shall not the Saints, whom one Heaven must hold at last, agree?

Pancirollus tells us, That the most precious Pearl the Romans had, was called Unio. O, the union of Saints is an invaluable Pearl! The Heathen man by the light of nature could say, That the thickest wall of a City in Peace, and the safest Rampire in War, is Unity. Verily, all Saints are one in Christ, all Saints partake of the same Spirit, Promises, Graces, and Priviledges: All Saints are fellow-members, fellow-Souldiers, fellow-Travellers, fellow-Hairs, fellow-sufferers, and fellow-

To the Reader

low Citizens, and therefore I cannot dare not, but love them all, and prize them all; and to evidence it, I have Dedicated this Treatise to the service of all their soules.

Seventhly and lastly, To fence and fortifie the soules of reall, serious Christians, against those brain-sick Notions, and those airy speculations, and imaginary Revelations, and Enthusiasticall fancies, &c. with which many are sadly deluded and deceived, even to their eternall overthrow I had almost said.

Thus have I given you a brief account of the Reasons that have prevailed with me to publish this Treatise to the world, and to Dedicate it to your selves. Let your hearts dwell on Truth, as the Bee doth upon the flower; every Truth being a flower of Paradise, that is more worth then a World.

Now the God of all grace fill your Hearts and Souls with all the Fruits of Righteousnesse and Holinesse,

I had not thought to have prest into the Press, had I not bin foundly prest therewith.

The Epistle, &c.

Hollinesse, that you may attaine
unto a full Assurance of your E-
verlasting Happinesse and Bles-
sed; which that you may, is the
sincere, earnest, and constant de-
sire of him, who is

Your Soules Servant.

Thomas Brooks.

T H E

THE
PREFACE
 Touching the
NATURE
O F
ASSURANCE.

TO be in a state of True
 Grace, is to be misera-
 ble no more; it is to be
 happy for ever. A soule
 in this state, is a soule near and
 dear to God; it is a soule much
 beloved, and very highly valued
 of God; it is a soule housed in
 God; it is a soule safe in everlast-
 ing Arms; it is a soule fully and
 eminently interested in all the
 highest and noblest priviledges.

The

Phil. 144. 15.
 Mal. 3. 17.
 Rom. 8. 16,
 17.

Deut. 33. 26,
 27.
 1 Cor. 1. 22,
 23.

The Preface.

A man may
be Gods, and
yet not know
it, his estate
may be good,
and yet he not
see it.

Ephes. 1. 13.
1 John 5. 13.
Gal. 4. 6.

The being in a state of Grace,
makes a mans condition happy,
safe, and sure; but the seeing, the
knowing of himself to be in such
a state, is that which renders his
life sweet and comfortable. The
being in a state of Grace will
yield a man a Heaven hereafter,
but the seeing of himself in this
state, will yield him both a Hea-
ven here, and a Heaven hereaf-
ter; it will render him doubly
blest, blest in Heaven, and blest
in his own Conscience.

A S S U R A N C E.

71. 141. 141
141. 141. 141
141. 141. 141
141. 141. 141

A man cannot
see the Son,
but by the
light of the
Son.

141. 141. 141
141. 141. 141
141. 141. 141
141. 141. 141

Now Assurance is a reflex act
of a gracious soule; whereby he
clearly and evidently sees him-
self in a gracious, blessed, and
happy state; it is a sensible feel-
ing, and an experimentall discern-
ing of a mans being in a state of
Grace, and of his having a right
to a Crown of Glory; and this
rises from the seeing in himself
the speciall, peculiar, and distin-
guishing Graces of Christ, in the
light of the Spirit of Christ, or
from

The Preface.

from the Testimony and Report
of the Spirit of God, the Spirit
bearing witness with his spirit,
that he is a Son, and an Heir ap-
parent to Glory.

Rom. 8. 16, 17.

It is one thing for me to have
Grace; it is another thing for me
to see my Grace; it is one thing
for me to believe, and another
thing for me to believe that I do
believe; it is one thing for me to
have faith, and another thing for
me to know that I have faith.
Now Assurance shewes from a
clear, certain, evident knowledge
that I have Grace, and that I do
believe, &c.

It is one thing
to be an Heir,
and another
thing to know
that one is an
Heir. The
Child in the
womb, or in
the arms, may
be an Heir to
a Crown, and
yet under-
stands it not.

Now this Assurance is the
beauty and top of a Christians
Glory in this life; it is usually
attended with the strongest Joy,
with the sweetest Comforts, and
with the greatest Peace: It is a
Pearl that most want, a Crown
that few wear. His state is safe
and happy, whose soule is ad-
orned

The Preface.

and with Grace, though he sees it not, though he knowes it not. Assurance is not of the essence of a Christian; it is required to the *bene esse*, to the well-being, to the comfortable and joyfull being of a Christian; but it is not required to the *esse*, to the being of a Christian. A man may be a true Believer, & yet would give all the world, were it in his power, to know that he is a believer, to have Grace, and to be sure that we have Grace, is Glory upon the Throne, it is Heaven on this side Heaven. But more of these things you will find in the following Discourse, to which I refer you.

Now this Assurance is the glory and top of a Christian's life; it is usually attended with the greatest joy, with the sweetest Comforts, and with the greatest Peace: It is a Pearl that most wondrous Crown. But few wear it. It is a rare and happy, whose tone is adored.

A
Serious Discourse, touching
a Well-grounded
ASSURANCE.

CHAP. I.

*Shewing that Believers may
in this life attain unto a
Well-grounded Assurance
of their everlasting happi-
nesse and blessednesse.*

First, **T**HE ground on which
the Apostle *Paul*
builds his Assurance,
is not any special
Revelation, but such a foundation as is
common to all believers, as clearly ap-
pears from **D** **R**OM.

Romans 8.
32, 33, 34.

ROM. 8. 32, 33, 34.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of Gods Elect? It is God that justifieth.

Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Immediate Revelations are fleeting & inconstant, and therefore men had need be careful how they build upon them.

IT is clear from these words, that this blessed Apostle had not that glorious Assurance that he speaks of in the two last Verses of this Chapter, by immediate Revelation; for he concludes it from such Arguments as are generall, or common to all the godly; and therefore it roundly followes, That believers may in this life attain unto a well-grounded Assurance of their everlasting happinesse and blessedness. So *Isaiah's* Assurance did spring from a Principle that is common to all believers, 2 Kings 20. 3.

First. Secondly, It is the very scope and end

of the Scripture, to help believers to a well-grounded Assurance of their everlasting happinesse and blessednesse. *These things* (saith *John*) *have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternall life.* These precious soules did believe, and they had eternall life, in respect of the promise of eternall life, and in respect of Christ their head (who had taken up their roomes aforehand in heaven, and who as a publick person doth represent all his people) and they had eternall life in respect of the beginnings of it; for what is grace but glory begun? and what is glory, but grace perfected? Grace is glory in the bud, and glory is grace at the full. Now though they had eternall life in all these respects, yet they did not know it; though they did believe, yet they did not believe that they did believe; therefore the Apostle in those precious Epistles of his, doth make it his businesse by variety and plenty of Arguments, to help all, but especially such as are weak in the faith, to a well-grounded Assurance of their eternall welfare.

It is the very drift and designe of the whole Scripture to bring soules first to an acquaintance with Christ, and then to an acceptance of Christ and then to build

1 John 5. 13.

Tit. 1. 2.

Ephes. 3. 6.

Surely glory is nothing else but a bright Constellation of graces: Happinesse is nothing but the continuance of holinesse.

Gregory calls the Scriptures (Cor. 2. 13) the heart and soul of Gods

Adoro *plurimum*
denum *Scriptu-*
rum. I adore
the fullness of
the Scripture.
Tertul.

Heb. 6. 18.
A Surdace
produces such
strong consola-
tion, as
allows up
all worldly
griefs. As
M^ose Serpent
did the Sor-
cerers Ser-
pents, or as
the fire doth
the fuel.

them up in a sweet Assurance of their
actvall interest in Christ: which must
Luther to say, *That he would not live in*
Paradise if he might, without the word,
but wish the word he could live in Hell in
self. No Histories are comparable to the
Histories of the Scripture,

- 1 *Antiquity.*
2 *Rarity.*
3 *Variety.*
For 4 *Brevity.*
5 *Perspicuity.*
6 *Harmony.*
7 *Verity.*

The word evidences truth, it evinces
falshood; it fights against folly, it opens
the bowels of mercy, and it assures belie-
ving Soules of eternall felicity. That is a
precious word in Heb. 6. 18. God hath
given us his word, his Oath, his Seale,
that our consolation may be strong, and
that our salvation may be sure. Now
what comfort can a believer have with-
out Assurance? It is the Assurance of my
interest in the Land of *Canaan*, in Gospel
Cordials, in precious Promises, and in a
precious Christ, that comforts and de-
lights my soule. It is not enough to
raise strong consolation in my soul, bare-
ly to know that there are Mines of gold,
Mountaines of Pearl, heaps of Treasures,
a Land flowing with milk and honey;

it is the knowledge of my interest in these
that raises joy in my soule. To know that
there are such things, and that I have an
interest in them, is rather a vexation, then
a consolation to me; to know that there
is a feast of choicest delicacies, but not a
tast for me; that there are pleasant foun-
taines and streams, but I must perish for
thirst in a wilderness; to know that
there are Royal Robes for such and such,
but I must dye in my rags; to know that
there is a pardon for such and such, but I
must be turned off the ladder of life; to
know that there is preferment for such
and such, but I must still lye with *Laza-
rus* at *Dives* door; such knowledge as
this may well add to my vexation, but it
will not add to my consolation.

What is Joy
without
fainting.

It was rather matter of sorrow, then
joy to the men of the old world, to know
that there was an Ark, when they were
shut out; and to the *Israelites* to know
that there was a brazen Serpent set up,
whereby others were cured, when they
died with the stinging of the fiery Ser-
pents. So how can it comfort me to
know that there is peace in Christ, and
pardon in Christ, and righteousness in
Christ, and riches in Christ, and happines
in Christ, &c. for others, but none for
me? Ah! this knowledge will rather be
a Hell to torment me, then a ground of

Spir cried
out, Christ is
to me a grief,
a torment,
because I
despised him,
I rejected him,
and I have no
part in him.

Ps. 115. & 116.
119. & 113.

Luther.

Ps. 119. 31.
& 71. comp.

2 Cor. 5. 1, 2.

Nec Ch istus,
nec curam, pati-
tur hyperbolam.
Neither Christ
nor Heaven
can be hyper-
bolized.

joy and comfort to me. But now God hath in the Scripture discovered who they are that shall be eternally happy, and how they may reach to an Assurance of their felicity and glory; which made one to say, *That he would not take all the world for one leaf of the Bible.* The Bible is a Christians *Magna Charta*, his chief evidence for Heaven. Men highly prize, and carefully keep their Charters, Privileges, Conveyances, and Assurances of their Lands; and shall not the Saints much more highly prize, and carefully keep in the Closet of their hearts, the precious word of God, which is to them instead of all Assurances for their maintenance, deliverance, protection, confirmation, consolation, and eternall salvation.

Thirdly, Other believers have in an ordinary way attained to a sweet Assurance of their everlasting happinesse and blessednesse. *We know* (saith the Apostle in the name of the Saints) *that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven.* Their Assurance sets them in triumph upon the Throne. *We have a house, a house above, a house*

in Heaven, a house not made with hands, eternal in the Heavens. We have a house, a heavenly house, a house made by the greatest wisdom, and the highest love, a house that for honour, pleasures, riches, safety, stability, glory, and perpetuity, transcends all the Royal Pallaces in the world. It is a house not made with hands, but *Eternal in the Heavens.*

So the Church, *Solomons Song 2. 16.*

My beloved is mine, and I am his. I know sayes the Spouse, that Jesus Christ is mine; I can with the greatest confidence and boldnesse affirm it, he is my head, my husband, my Lord, my Redeemer, my justifier, my Saviour: *And I am his.* I am as sure that I am his, as I am sure that I live. I am his by purchase, and I am his by conquest; I am his by Donation, and I am his by Election; I am his by Covenant, and I am his by Marriage; I am wholly his, I am peculiarly his, I am universally his, I am eternally his. This I well know, and the knowledge thereof is my joy in life, and my strength and Crown in death. So the Church, *Isa. 63. 16.*

Doubtlesse thou art our Father, though Abrahams be ignorant of us, and Israels acknowledge us not. Thou, O Lord, art our Father, and our Redeemer, thy name is from everlasting. David could say, *The Lord is my portion for ever;* and at ano-

Cant. 2. 16.

*Eph. 1. 12, 13.
1 Cor. 1. 30.
Chap. 6. 20.
Psal. 110. 3.
John 10. 29.
John 5. 16.
Ezek. 16. 8.
Hos. 12. 19, 20.*

*Isa. 63. 16.
Vide Catech.
Pl. 73. 25, 26.
Psa. 119. 94.
Job 19. 25.
John 17. 18.*

Rom. 8. 38.
2 Tim. 4. 7, 8.

*Quicquid fieri
potuit, potest,
That which
hath been
done, may be
done,*

Heb. 13. 8.
Rev. 1. 8, 11.
*Plena, a Hea-
then faith,
That God is
one and the
same, and al-
ways like
himself.*

Ps. 84. 11.

that none can possibly sing it out, I
am thus saved. Job could look through
the darkest cloud and see that his Redeem-
er lives. *Thomas* cries out, *My Lord,*
and *my God.* And *Paul* Trumpets it out,
*That nothing should separate him from the
love of Christ;* and that *He had fought a
good fight, and finished his course;* and
that there was laid up for him a *Crown of
Righteousness.*

By what hath been said it clearly ap-
pears, That other believers have obtained
Assurance in an ordinary way, and there-
fore believers now may attain to a sweet
Assurance of their everlasting happiness
and blessedness. Certainly, God is as lo-
ving, and his bowels of compassion are
as strong towards believers now, as ever
they were to believers of old; and it
makes as much for the honour of God,
the lifting up of Christ, the stopping of
the mouths of the wicked, and the rejoy-
cing of the hearts of the righteous, for
God to give Assurance now, as it did for
God to give it then.

Fourthly, God hath by promise en-
gaged himself to assure his people of their
happiness and blessedness. *The Lord will
give grace and glory, and no good thing
will he withhold from them that walk up-
rightly.* If he will withhold no good
thing, then certainly he will not always
with-

with bold Assurance, which is the greatest good thing, the duty thing, the duest thing, the peculiar thing that believers lack often. So Ezek. 34. 30, 31. *Then shall they know that I the Lord their God am with them, and that they even the house of Israel, are my people, saith the Lord God. And yet my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. So John 14. 21, 23. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my father, and I will love him, and will manifest my self to him. If any man love me (saith Christ) he will keep my words, and my father will love him, and we will come unto him, and make our abode with him. Now hath the Lord spoken it, and shall it not come to passe? Men say, and say, they eat their words as soon as they have spoken them, but will God do so? surely no, he is faithful that hath promised. All the Promises of God in him are Yea, and in him Amen: That is, they are stable and firm, and shall really be made good. The Promises are a precious Book, every leaf drops Myrrhe and Mercy, therefore sit down and suck at these breasts, and make thyself at this fice. God hath been always as good as his word, yea, he hath sometimes been better then his word; he hath ever performed,*

Answer promised often, but seldom gave; but God gives as much, and as often as he promiseth. He hath a Kings heart, as well as a Kings purse.

Nil Deo difficile. There is nothing hard for God. Truly an Heavens of heavenly called God (Optimum maximum) the best and greatest. 1 Cor. 13. 12. Plus called God the fount of plenty, and the Ocean of beauty, without the least spot of injustice. Isa. 64. 4. 1 Cor. 13. 9. Psal. 91. 3. Isa. 65. 24.

Five reports
of a few, that
having gone
over a deep
River on a
narrow plank,
in a dark
night, and
coming the
next day to
see what
danger he had
escaped, fell
down dead
with astonish-
ment. Ah the
astonishing
mercies that
we have had
in these late
years!

performed, and he hath over performed. He promised the Children of *Israel* only the Land of *Canaan*, but he gave them, besides the whole Land of *Canaan*, two other Kingdomes which he never promised. Ah! how often hath God prevented us with his blessings? and hath given us in such mercies as have been as far beyond our hopes, as our deserts? How hath God in these dayes of darknesse and blood, gone beyond the prayers, desires, hopes, and confidences of his people in this Land? and beyond what we can read in the Book of the Promises. Satan promises the best, but payes with the worst; he promises honour, and payes with disgrace; he promises pleasure, and payes with pain; he promises profit, and payes with losse; he promises life, and payes with death. But God payes as he promises, all his payments are made in pure gold; therefore take these promises wherein God hath engaged himselfe to assure thee of his love, and spread them before the Lord, and tel him that it makes as well for his honour, as thy comfort, for his glory, as for thy peace, that he should assure thee of thy everlasting happinesse and blessednesse.

Fifthly, There is in all the Saints the springs of Assurance, and therefore they may attain to Assurance.

Precious

Precious Faith is one Spring of Assurance, and this is in all the Saints, though in different degrees, 2 Per. 1. 1. *Simon Peter, a Servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.* Faith in time will of its own accord raise and advance it self to Assurance. Faith is an appropriating grace, it looks upon God, and faith with David, *This God is my God for ever and ever, and he shall be my guide unto the death.* It looks upon Christ, and faith with the Spouse, *I am my beloveds, and his desire is towards me.* It looks upon an immortal Crowne, and faith with Paul, *Henceforth is laid up for me a Crown of glory.* It looks upon the righteousness of Christ, and faith, *This righteousness is mine to cover me.* It looks upon the mercy of Christ, and faith, *This mercy is mine to pardon me.* It looks upon the power of Christ, and faith, *this power is mine to support me.* It looks upon the wisdom of Christ, and faith, *This wisdom is mine to direct me.* It looks upon the blood of Christ, and sayes, *This blood is mine to save me, &c.*

As Faith, so Hope is another Spring of Assurance, Col. 1. 27. *Christ in you (saith Paul) the hope of glory.* So Heb.

6. 19.

Latin
Orances
by lot.

I may say of
Faith, as Luther
says of prayer,
it hath a kind
of Omnipotency in it, it
is able to doe
all things.

Est qualem
Omnipotentia
procurat.

Tantum possumus,
quantum
credimus. Cyp.

A Saints hope
to is, *Spero
meliora*, the
hypocrites
hope is like
the morning
dew.

Joh 8. 12, 14.

Joh 30. 11,

Eccl. 7.

6. 19. which hope we have as an Anchor
of the soule, both sure and steadfast, and
which carrieth into that within the vails.
Hope taketh fast hold upon Heaven it
self, upon the *Sacrum Sacrament*. A
Christians hope is not like that of *Pande-
ra*, which may flye out of the box, and bid
the soule farewell, as the hope of the hy-
pocrites doe; no, it is like the morning
light, the least beam of it shall commence
into a compleat Sun-shine; it shall shine
forth brighter and brighter, till perfect
day.

When *Alexander* went upon a hopeful
Expedition, he gave away his Gold; and
when he was asked what he kept for him-
self, he answered (*Spero majorem et
meliorum*) The hope of greater and better
things. So a Christian will part with any
thing rather then with his hope: He
knows that hope will keep the heart both
from aking and breaking, from fainting
and sinking; he knows that hope is a
beam of God, a spark of glory, and that
nothing shall extinguish it, till the soule
be filled with glory. Soules that are big
in hope, will not be long without sure
Assurance. God loves not to see the ho-
ping soule goe alwayes up and downe
fighting and mourning for want of a good
word from Heaven, for want of posses-
sing what it hopes in time to enjoy. Hold

out

out hope and patience, a kind kind-
get, and be that hath promised, and
come, and will not tarry.

Again, A good conscience is a
spring of Assurance, 2 Cor. 1. 12. For
our rejoicing is this, the testimony of our
conscience, that in simplicity and really for-
cibly, not with crafty wisdom, but by the
grace of God, we have had our conversation
in the world, and were abundantly to your
wards. So 1 John 3. 21. Beloved, if our
hearts condemn us not, then have we confi-
dence towards God. A good conscience
hath sure confidence; he that hath it, sits
as a rock-like, in the midst of all combus-
tions and distractions, - sincerity and ser-
enity, uprightness and boldness. A good
conscience, and a good confidence goe
together.

What the Probationer Disciple said to
our Saviour, Mat. 8. 19. Master, I will
follow thee whithersoever thou goest, that a
good conscience says to the believing
soul; I will follow thee from duty to
duty, from Ordinance to Ordinance; I
will stand by thee, I will strengthen thee,
I will uphold thee, I will be a comfort to
thee in life, and a friend to thee in death.
Though all should turn thee, yet I will
not forsake thee. A good conscience will
look through the blackest clouds, and see
a smiling God. Look as an evil consci-
ence

Eccl. 10. 27.
I will be like
a lion.

Tolle conscientiam, tolle omnia.

Conscientia pa-
ra semper, Jaco-
1. 4.

It is a stable
speech of
Saki, Such as
are truly blec-
sed in their
own consci-
ences, cannot
be miserable
by the false
judgements
of others.

Innocency
is bulwark
enough, if you
be not guilty,
saith Seneca.

Mat. 9. 1.

Of *Apoc.* To
know certain-
ly, we are as
certain of it,
as we are cer-
tain that we
live.

ence is attended with the greatest fears
and doubts, so a good conscience is at-
tended with the greatest clearnesse and
sweetnesse. And as there is no Hell in
this world to an evil conscience, so there
is no Heaven in this world to a good con-
science. He that hath a good conscience,
hath one of the choycest springs of Assu-
rance, and it will not be long before God
will whisper such a man in the ear, and
say unto him, *See be of good cheer, thy
sins be forgiven thee.*

Again, Reall Love to the Saints is a-
nother spring of Assurance, & this spring
is a never failing spring; this spring is in
the weakest, as well as in the strongest
Saints. *1 John 3. 14. We know that we
have passed from death unto life, because
we love the brethren. He that loveth not his
brother, abideth in death. The Apostle
doth not say, We thinke, we hope &c. that
we are translated from death to life; but
we know that we are translated from
death to life, because we love the bre-
thren. Love to the brethren is not the
cause of our passing from death to life,
that is, from a naturall state, to a spiri-
tuall state, from Hell to Heaven, but an
evidence thereof. I confesse it is very sad
to consider how this precious stream of
love is even dried up in many.*

It was wont to be a Proverb (*Home
benian*)

hominis Deus) *One Man is a God to another*; But now it may be truly said (*Homo homini Dæmon*) *One Man is a Devil to another*. He that wants love to his brethren, wants one of the sweetest springs from whence Assurance flowes. A greater Hell I would not wish any man, then to live, and not to love the beloved of God.

Now is it not as easie a thing as it is pleasant, for a man that hath several sweet Springs in his Garden, to sit down, draw water, and drink? O believing soules! there are Springs, there are Wells of living Water, not only near you, but in you; why then doe you with *Hagar* sit down sorrowing and weeping, when you should be a tasting, or a drinking, not only of the springs above you, but also of the springs within you. A man that hath fruit in his Garden, may both delight his eye, and refresh his spirit with tasting of it. Certainly we may both eye and taste the fruits of the spirit in us, they being the first fruits of eternall life. I think none but mad soules will say, That grace is that forbidden fruit that God would have us neither see, nor taste. We ought not so to mind a Christ in Heaven, as not to mind *Christ in us the hope of glory*. Christ would not have his Spouse so to mind her own blacknesse, as to forget that she is all

Or *Homo homini Leo*, One man is a Lion to another

John 4. 19.
Gen. 22. 15.
to 19.

Gal. 5. 22, 23.

Col. 1. 27.

1 Cor. 13. 12.

Gal. 4. 19.

Psal. 97. 2.

all faire and glorious within.

Sixthly, The Holy Ghost exhorteth
*To give all diligence to make our calling
 and election sure*; and presses us to look
 to the obtaining of a *full assurance*;
 Therefore believers may attain unto an
 Assurance of their everlasting happinesse
 and blessednesse. *Wherefore the rather*
brethren (saith the Apostle) *give dili-*
gence to make your calling and election
sure; for if you do these things you shall
 never fall. The Greek word Translated
Give diligence, signifieth two things.
 1 All possible hast and speed. 2 All man-
 ner of seriousnessse & intention in doing.
 Make it your main business, your chiefest
 study, your greatest care, to *make your*
calling and election sure, saith the Apo-
 stle. When this is done, your all is done,
 till this be done, there is nothing done.
 And to shew the necessity, utility, excel-
 lency, and possibility of it, the Apostle
 puts a *rather* upon it, *wherefore the ra-*
ther give all diligence to make your calling
and election sure. Or as it is in the Ori-
 ginal, *firm, or stable*. It is the one thing
 necessary, it is of an internall and eternall
 concernment, to make *firm* and *sure* work
 for your soules. Assurance is a Jewel of
 that worth, a Pearl of that price, that he
 that will have it, must *work* and *weepe*, and
weep, and *wait* to obtain it. He must not
 only

2 Pet. 1. 10.

Exhortation
 Vide Berg
 and Jansen

Luther saith,
 He had rather
 obey then
 work Miracles

*Assurance, firm
 or stable.*
 God loves
curistas, not
quistas, The
 tinner, not
 the questioner.
 He is taken
 most with
 them that are
 more for wor-
 king, then for
 questioning, for doing
 then talking.

only use diligence, but he must use all diligence; not only digge, but he must digge deep, before he can come to this golden Mine. Assurance is that white stone, that new name, that hidden Man-na, that none can obtain, but such as labour for it as for life. Assurance is such precious gold, that a man must win it before he can wear it; Win gold and wear gold, is the language both of heaven and earth.

The Riches, Honours, Languages and favours of this world cannot be obtained without much trouble and travel, without rising early, and going to bed late, and doe you think that Assurance, which is more worth then heaven and earth, can be obtained by cold, lazie, heartlesse services? if you doe, you doe but deceive your own soules. There are five things that God will never sell at a cheap rate, Christ, Truth, his Honour, Heaven, and Assurance; he that will have these, must pay a good price for them, or goe for ever without them.

And as *Peter* exhorts you to Give all diligence to make your calling and election sure; so *Paul* presseth you to look to the obtaining of full Assurance, which does clearly evidence, that there is a possibility of attaining unto a full Assurance of our happinesse and blessednesse in this life.

Psal. 127. 1, 2.

Luke 5. 5.

Proy. 14. 23.

*Qui fecit te sine
te, non saluabit
te sine te. Aug.*

Heb. 6. 11, 12.
Vide Calvin
and Piscator
on the Text.

*Præcepta do-
cent, exempla
mouent. Pre-
cepts may in-
struct, but ex-
amples doe
perswade.*

See from vers.
12. to 19. of
this Chapter.

*It was a good
saying, Da
quod iubet &
iube quod vis.*

life. And we desire (saith the Apostle) that every one of you doe shew the same diligence, to the full Assurance of hope unto the end, that ye be not sloathfull, but followers of them, who through faith and patience inheris the Promises. We must not only strive after Assurance, but we must strive and shew all diligence to the attaining of that rich and full Assurance which will scatter all fears and doubts, which will make a soule patient in waiting, courageous in doing, and cheerefull in suffering, and which will make a heaven in a mans heart on this side heaven, and make him goe singing into Paradise, in despite of all calamities and miseries. And certainly it can never stand with the holinesse, righteousnesse, faithfullnesse, and goodnesse of God, to put his people upon making their calling and election sure, and upon obtaining full Assurance, if there were not a possibility of obtaining a full and well-grounded Assurance of their happinesse and blessednesse, in this life; and therefore it doth undenyably follow, that they may attain unto a blessed Assurance of their felicity and glory, whilst they are in this vale of misery. The contrary Opinion will make a mans life a hell here, though he should escape a hell hereafter.

Seventhly, The Lord hath (in much
mercy

mercy and love) propounded in his word the wayes and means whereby believers may obtain a well-grounded Assurance of their everlasting happinesse and blessednesse, and therefore it may be obtained. Take three Scriptures to evidence this.

The first is in 2. *Pet.* 1. 5, 13. If you turn to the words, you shall find that the Lord does not only presse them to Give all diligence to make their calling and election sure, but he shewes them plainly the way and means whereby this may be done, namely, by adding to your faith virtue, and to virtue knowledge, &c.

The second Scripture is that, 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. By examination the soule comes to see what right it hath to Christ and all the precious things of his house, and believingly to eat so of that bread of life, of that heavenly Manna, as that it may live for ever.

The third Scripture is that, 2 *Cor.* 13. 5. Examine your selves whether ye be in the faith, prove your selves, know ye not your own selves how that Christ is in you except ye be reprobates? or unapproved, or rejected. By a serious examination of a mans own estate, he may know whether he hath faith or not, whether he be

Scriptura 2^a.

As the Gold-
Smith does
the gold in
the fire.

a. Sompnus i. e.
Unapproved,
or counterfeit
not repro-
bates, as it is
translated.

vide Gen. 22.

E 2

Christ

Exod. 15. 11.

Job 38 5. 5.
18 21. 33 v.
compared.Abstracts doe
better express
God, then
concretes and
adjectives.

Christs Spouse, or the Devils strumpet, whether there be a work of Grace upon his heart, or not. And certainly, it cannot stand with the glorious wisdom, unspotted righteousness, and transcendent holiness of God, to put men upon the use of such and such means, in order to the obtaining of such and such an end, if that end could not be obtained by the use of the means prescribed. Man, that hath but a spark of that wisdom, righteousness, and holiness that is in God, will not put any upon the use of such or such or such means for the obtaining of health, wealth, or the like, unless there be a proper tendency in the use of those means prescribed to reach such ends: And will God, who is wisdom, righteousness, and holiness in the abstract? surely no. God is one infinite perfection in himself, which is eminently and virtually all perfections of the Creatures, and therefore it is impossible that God should act below the Creature, which he should doe if he should put the Creature upon the use of those means that would not reach the ends for which the means were used.

Thus you see clearly by this seventh Argument, that believers may in this life attain to a well-grounded Assurance of their everlasting happiness and blessedness.

Eightly,

Eighthly, It was the principall end of Christs institution of the Sacrament of the Supper, that he might assure them of his love, and that he might seale up to them the forgivenesse of their sins, the acceptance of their persons, and the salvation of their soules. The nature of a Seale is to make things sure and firm among men; so the Supper of the Lord is Christs Broad-seale, it is Christs Privy-seale, whereby he seales and assures his people, that they are happy here, that they shall be more happy hereafter; that they are everlastingly beloved of God, that his heart is set upon them, that their names are written in the book of life, that there is laid up for them a Crown of righteousness, and that nothing shall be able to separate them from him who is their light, their life, their Crown, their all in all.

In this Sacrament Christ comes forth, and shewes his love, his heart, his bowels, his blood, that his Children may no longer say, doth the Lord Jesus love us, doth he delight in us? &c. but that they may say with the Spouse, *I am my beloveds, & his desire is towards me.* Many precious Christians there are, that have lain long under fears and doubts, sighing & mourning, that have run from Minister to Minister, and from one duty to another, &c.

Mat. 26, 27, 28

Dan. 6. 8.
Mat. 27. 66.

2 Tim. 4. 8.

Col. 3. 11.

Canr. 7. 10.

חֲשׂוֹתָהּ

His desirous affection is towards me, as the waves is towards her.

dearest husband. So the Hebrew word signifies.

Rev. 2. 17.

Mat. 9. 2.

*Nulla tenor
miseris quam
falsa letitia.
There is no
truer misery,
then false
joyce.*

Plal. 137. 2.

and yet could never be perswaded of the love of Christ to their poor souls, but still their feares and doubts have followed them, til they have waited upon the Lord in this glorious Ordinance, by which the Lord hath assured them of the remission of their sins, and the salvation of their soules. In this Ordinance God hath given them Mannah to eat, and a white stone, and new name, which no man knoweth, but he that receiveth it. Tell me, you precious believing soules, whether you have not found God in this Ordinance often whispering of you in the ear, saying, *Sons and daughters be of good cheer, your sins are forgiven you? I know you have.*

Those Scriptures that doe expressly require Saints to be abundant and constant in rejoycing, and in praising of God, to have alwayes Harps in their hands, and Hallelujah's in their mouths, doe clearly evidence that believers may attain to a well-grounded Assurance in this life. How can they rejoyce and glory in God, that doe not know whether he will be an everlasting friend or an everlasting enemy to them? whether he will alwayes breath out love or wrath upon them? how can they but hang their Harps on the Willowes, that doe not know but that they may live in a strange Land, yea in a Land

of darknesse all their dayes? How can they be cheerefull or thankfull, that doe not know but that they may at last bear that heart-breaking, that conscience-wounding, that soull-slaying word, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Now there is no duty in the whole Book of God, that is more frequently and abundantly prest upon believers, then this of joy and rejoycing, of praise and thanksgiving, as all know that know any thing of the Scripture, *1 Thess. 5. 16. Rejoyce evermore.* God would not have his Children alwayes a putting finger in the eye. Ah Christians! remember what Christ hath done for you, and what he is still a doing for you in heaven, and what he will doe for you to all eternity, and spend your dayes in whining and mourning if you can. *Psal. 32. 11. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Psal. 33. 1. Rejoyce in the Lord, O ye righteous, for praise is comely for the upright.* Christians, are not your mercies greater then your mileries? yes; are your greatest sufferings comparable to the least spark of grace, or beam of glory revealed in you, or to you? No. Will not one houres being in the bosome of Christ recompence you for all your trou-

Mat. 25. 4.

It would even be an endlesse businesse to cite every Scripture wherein this duty is injoy-
ned. It is a duty that is much pressed in both Testaments, and as little practised by all whimpering Christians.

The word noteth a faire and comely grace, for which a thing is to be likened and desired.
Answer.

Believers may attain to

*Argumentum
exultatio in
bona laetant
animo. Their
joy lasts for
ever, whole
object re-
mains for
ever.*

Nehem. 8. 10.

*Mistress Kath.
Bremergh un-
der the power
of Assurance,
cries out, O
the joyes, the
joyes, the un-
conceivable
joyes my
heart is filled
with.*

ble and travel? yes: why then doe you spend more time in sighing, then in rejoycing? and why doe you by your not rejoycing, sad those precious hearts that God would not have sadded? and glad those gracielesse hearts that God would not have gladded?

A beautifull face is at all times pleasing to the eye, but then especially when there is joy manifested in the countenance. Joy in the face puts a new beauty, and makes that which before was beautifull, to be exceeding beautifull; it puts a lustre and glory upon beauty; so does joy in the face, heart and life of a Christian, cast a generall splendor and glory upon him, and the wayes of God wherein he walks. The joy of the Lord is not only the strength, but also the beauty and glory of Christians.

Joy and rejoycing is a consequent and effect of Assurance, as many believers by experience find: And therefore without all peradventure believers may attain unto a well-grounded Assurance of their everlasting happinesse, else it is impossible that they should *Rejoyce evermore*; so that by this Argument, as by the former, it clearly appears, that believers may in this life be assured of their eternall well-being.

The tenth and last Argument to prove that

that believers may in this life attain to a well-grounded Assurance, is this, That God would never have made such a broad difference in the Scripture between the seed of the woman, and the seed of the Serpent, between the righteous and the wicked, between Saints and sinners, between Sons and slaves, sheep and goats, between Lions & Lambs, between wheat and chaffe, light and darknesse, &c. if it were impossible for men to know which of these two estates they are in. Therefore they may know whether they are in a state of life, or in a state of death; in a state of misery, or in a state of felicity; in a state of wrath, or in a state of love. O! it is much below the grace of God, it is repugnant to the wisdom of God, to make such a wide difference between his own Children and Satans, if it were not possible for every Child to know his own father. *Thou shalt call me, my father,* Isa. 63. 16. *Doubtlesse thou art my father, though Abraham be ignorant of us, and Israel acknowledge us not; thou O Lord art our father and Redeemer, thy name is from everlasting.* The weakest Saint can say, *Abba father*; the Lord will not leave his Children comfortlesse, or as Orphans, and fatherlesse Children, as it is in the Greek. Though the salvation of believers doe not depend upon their

Gen. 3. 15.

Ezek. 18.

Mat. 23.

Mat. 3. 12.

2 Cor. 6. 14.

Mat. 13.

John 8. 44.

The Saints
Motto is, *Tam
pius nemo, tam
pater nemo.*

No Father is
like our Fa-
ther;

Rom. 8. 15.

John 14. 18.

opere. God
hath no Child
so young, but
can more or
lesse call him
Father.

We say he is
a wise Child
that knoweth his
Father, such
wise ones be-
lievers are.

their knowledge of God to be their fa-
ther, yet their consolation does; there-
fore the Lord will not be only a father
to *Israel*, but he will make *Israel* know
that he is his father, *Jer. 3. 4. Wilt thou*
not from this time cry unto me, my father,
thou art the guide of my youth?

By these ten Arguments it doth evi-
dently appear, That believers may in this
life attain unto a well-grounded Assu-
rance of their everlasting happinesse and
blessednesse. I shall apply this a little,
and then close up this Chapter.

Use.

THis precious Truth thus proved,
looks sorely and wishly upon all
those that affirm that believers cannot in
this life attain unto a certain well-ground-
ed Assurance of their everlasting happi-
nesse and blessednesse. As *Papists* and
Arminians, all know that know their
writings and teachings, that they are in
Arms against this Christ-exalting; and
soule-cheering doctrine of Assurance. I
know no such thing as Assurance of Hea-
ven in this life, saith *Greenvinchovius*, the
Arminian. Assurance is a Pearl that they
trample under feet; it is a beam of hea-
ven that hath so much light, brightnesse,
and shining glory in it, that their bleer
eyes

*Sensum electio-
nis ad gloriam
in hoc vita mul-
tam agnosco
Greenvinchov.*

eyes cannot behold it. Assurance is glory in the bud, it is the suburbs of Paradise, it is a cluster of the Land of Promise, it is a spark of God, it is the joy and Crown of a Christian, the greater is their impiety and folly that deny Assurance, that cry down Assurance, under any names or notions whatsoever. They are rather tormenters, then comforters, that say, Poor soules may know that there is a Crown of righteousness, but they must not presume to know, that they shall have the honour to wear that Crown: and that makes God like King *Jer. xxi.* who crowned his Steerf-man in the morning, and beheaded him in the evening of the same day.

Arminians are not ashamed to say, That God may Crown a man one hour, and uncrown him the next; they blush not to say that a man may be happy and miserable, under love, and under wrath, an Heir of Heaven, and a fire-brand of Hell, a Child of light, and a Child of darknesse, and all in an hour. O what miserable comforters are these? What is this, but to torment the weary soule? to dispirit the wounded spirit, and to make them most sad, whom God would have most glad. Ah! how sad is it for men to affirm, That wounded soules may know that the Son of righteousness hath

beating

1 Is the surety of the new Covenant grown so poor
Heb. 7. 22.

2 Is the promise now come to be yea and nay?
2 Cor. 1. 20.

3 Is the power of God grown so weak?

1 Pet. 2. 7.

4 Is the decreeing will of God become immutable?
2 Tim. 2. 19.

5 Is the free, eternall, and everlasting love of God become changeable?
Jer. 31. 3.

John 13. 1.
that these things can be
Ezek. 13. 22.
Mal. 4. 2.

Luke 14. 17.

Rev. 3. 18.

Ephes. 3. 9.
a very close
Not to be
traced out.John 20. 18,
Job 19. 24.
Cant. 7. 10.

beating in his wings, but they cannot be assured that they shall be healed. The hungry soule may know that there is bread enough in his fathers house, but cannot know that he shall tast of that bread. The naked soule may know that Christ hath Robes of righteousness to cover all spots, sores, defects, and deformities of it, but may not presume to know that Christ will put those Royall Robes upon it. The impoverished soule may know that there be unsearchable riches in Christ, but cannot be assured that ever it shall partake of those riches; all that these men allow poor soules, is guesles and conjectures that it may be well with them; they will not allow soules to say with *Thomas*, *My Lord, and my God*; nor with *Job* to say, *My redeemer lives*; nor with the Church, *I am my beloveds*, and his desire is towards me; and so they leave soules in a cloudy, questioning, doubting, hovering condition, hanging like *Mahometts Tomb* at *Mecha*, between two Load-stones, or like *Erasmus*, as the Papists paint him, hanging betwixt Heaven and Hell. They make the poor soule (*a magor missabib*) a terrour to it self.

What more uncomfortable doctrine then this? what more soule-disquieting, and soule-unsettling doctrine then this? thou art this moment in a state of life,
thou

thou mayest the next moment be in a state of death; thou art now gracious, thou mayest the next hour be graceless; thou art now in the promised Land, yet thou mayest dye in the wilderness; thou art to day a habitation for God, thou mayest to morrow be a Synagogue of Satan. Thou hast to day received the white stone of absolution, thou mayest to morrow receive the black stone of condemnation. Thou art now in thy Saviours Arms, thou mayest to morrow be in Satans pawes. Thou art now Christs free-man, thou mayest to morrow be Satans bond-man. Thou art now a vessel of honour, thou mayest suddenly become a vessel of wrath. Thou art now greatly beloved, thou mayest soon be as greatly loathed. This day thy name is fairly written in the book of life, to morrow the Book may be crost, and thy name blotted out for ever. This is the *Arminians* doctrine, and if this be not to keep souls in a doubting and trembling; and shivering condition, what is it? well, Christians, remember this is your happiness and blessedness, that none can pluck you out of your fathers hand; that you are kept (as in a Garrison, or as with a Guard) by the power of God through faith unto salvation. That the mountains shall depart, and the hills be removed, but the kindness of

The Heathens
used to ab-
solve men by
giving them
white stones,
and condemn
them by gi-
ving them
black ones.

Johu 10. 29.
1 Pet. 1. 5.
ἀπορροια.
Kept safe, and
last, as in a
strong Garti-
son.
Isa. 54. 10.
Heb. 7. 26.

Deut. 33. 26,
27

the Lord shall not depart from you, neither shall the Covenant of peace be removed, saith the Lord that hath mercy on you. That Christ ever lives to make intercession for you; and that men and Devils are as able, and shall as soon make a world, de throne God, pluck the Sun out of the Firmament, and Christ out of the bosom of the Father, as they shall pluck a Believer out of the everlasting arms of Christ, or rob him of one of his precious Jewels. I shall close up this Chapter with an excellent saying of Luther, The whole Scripture (saith he) doth principally aim at this thing, that we should not doubt, but that we should hope, that we should trust, that we should believe, that God is a mercifull, a bountifull, a gracious, and a patient God to his people.

CHAP.



CHAP. II

Containing severall
weighty

PROPOSITIONS

concerning

Assurance.

The first Proposition



That I shall lay down concern-
ing Assurance, is this, That
God denies Assurance for a
time to his dearest and choi-
cest ones, and that upon many conside-
rable grounds.

As first, for the exercise of their graces
A gracious soule would alwayes be upon
Mount Tabor, looking into Canaan; he
would alwayes be in his fathers arms, and
under his fathers smiles; he would al-
wayes

38
Heaven on Earth

*Tam Peter nemo
tam plus nemo.
Terrul.*

Gen. 14. 21.
If Saints
should always
have Assu-
rance, they
would be too
apt to say
(*Bonum est
esse hic*;) it is
good for us
to be here.

wayes be in the Sun-shine of Divine fa-
vour, he would alwayes have the Hea-
vens open, that he might alwayes see his
Christ and his Crown, he would with
Peter, be alwayes upon the Mount; he
is loath to walk through the valley of
darknesse, through the valley of *Baca*.
As the King of *Sodom* said once to *A-*
braham, *Give me the persons, and take*
the goods to thy selfe. So gracious foules
are apt to say, Give me joy, give me
peace, give me Assurance, and doe you
take trialls, afflictions, and temptations,
to your selves. But pray what use would
there be of the Stars, if the Sun did al-
wayes shine? why none; why no more
use would there be of your graces, if As-
surance should be alwayes continued;
therefore the Lord for the exercise of his
Childrens faith, hope, patience, &c. is
pleased (at least for a time) to deny
them Assurance, though they seek it by
earnest prayer, and with a flood of peni-
tent tears.

Secondly, The Lord denies Assurance
to his dearest ones, that he may keep
them in the exercise of those Religious
duties that are most costly, and contrary
to flesh and blood, as to mourning, re-
penting, self-judging, self-loathing, self-
abhorring, and self-searching; as *Lam.*
1. 16. *For these things I weep, mine eye,*

may eye redness down with water, because
the comforter that should relieve my soul,
is far from me, Chap. 3. 2, 3. He hath led
me, and brought me into darkness, and into
light: Surely against me he is turned, he
turneth his hand against me: all the day.
Vers. 19. And thou hast removed my soul
far off from peace; I forget prospering.
Now what this sad dealing of God puts
the Church upon, you may see in ver. 40.
Let us search and try our ways, and turn
again to the Lord. And if you look
throughout the book, you shall find the
Church much in self-examining, self-
judging, self-loathing, &c. upon this
ground, That God had hid his face, and
drawn a curtain between him and them,
and stood at a distance from them, and
would not speak comfortably, and friend-
ly to them.

Now if you ask me why God will put
his children upon these duties of Religion
that are most costly and contrary to flesh
and blood, I answer first, That his strength and
power may appear in their weakness, 2
Cor. 12. 3, 8, 9. 2 To discover not onely the truth, but
also the strength of their graces; a little
trouble will put a man upon those Reli-

F

Bring back my
soul, or fresh
again my soul.
i. e. Comfort,
refresh, and
rejoyce me as
in former
times.

חַמְּסָה
חֲמִידָה

These two
Hebrew words
are joynd
together, to
intimate to us
that diligent
narrow and
accurate en-
quiry that
they should
make into
their ways,
to search as
men doe into
the bowels of
the earth, for
the discovery
of rich Mines
and treasures,
which made
one of the
Rabbins cry
out (Veni
Messias a ro-
ma et cetera)
Let the Messi-
as come, but
let us see how
soon.

our duties that are easie, and pleasing to flesh and blood; and not chargeable, but rather profitable, and pleasureable; but it must bee strength of grace, that puts a man upon those services that are costly and crosse to the old man.

That they may bee more fully and eminently conformable to Christ their Head, who from first to last, who even from the cradle to the crosse was most exercised in those duties and services that were most costly and crosse to flesh and blood, as is most evident to all that study the writings of the Holy Ghost, more then the writings of men.

4. Because in the performance of such duties they do in a more singular way beare up the name and credit, the honour and glory of God, Christ and the Gospel in the world; the very world will cry out, Ah these are Christians indeed.

5. Because the more they are in the exercise of such duties, the greater, at last will be their reward.

6 That Satans plots, and designs may be the better prevented, and the wicked world more justly condemned, who doe not onely despise the hardest duties of Religion, but also neglect the easiest.

The third Reason why God denies Assurance to his most precious ones, is, that

Heb. 11. 7.

Mat. 25. 4. 56

Jer. 17. 19.

that they may be the more cleerly and fully convinced of that exceeding sinfulness, and bitterness that is in Sinne. Ah Lord, sayes the soule, that sighing and mourning, under the want of Assurance, I see now that sinne is not onely evil, but the greatest evil in the world, in that it keeps mee from an Assurance of my interest in thee who art the greatest good in the world, and from an assurance of that favour of thine that is better then life and from the light of thy sweet countenance, that is better then corne and wine and oyle; and from those joyes and comforts that can onely make a Paradise in my soule. Ah Lord now I find sinne not onely to be bitter, but to be the very quintessence of bitterness: Ah, no bitterness so bitter as sinne, that keeps my soule from that sweet assurance, that is not onely the top and crowne of mercy, but also the sweetner of all mercy, misery, and glory. O what unspeakable evil doe I now see in that evil that keeps me from the most desirable good? Oh what bitterness doe I now find in that which Satan, the world, and my own deluded heart told me I should find sweetness in? Ah, now I find by experience, that to be true, which long since the faithfull Messengers of the Lord have told me, viz. That sin debaseth the soule of man that

Sin is *Malignum*
Caudelicum, its
eterna macula,
 'is corruptio
optimi pessima.
 Psal. 63. 3. 4.
 Psal. 4. 7.
 This made
 one cry out
Quid restat O
peccator nisi ut
in tota vita sua
deploret totam
viam suam. O
 what then re-
 mains but in
 our whole life
 to lament the
 sins of our
 whole life.

Heb. 3. 13.
 Sin hath its
 Original from
 a deceitfull
 subtle Ser-
 pent, and is
 the ground of
 all the deceit
 in the world,
 and is the
 great coun-
 ter of soules.

*You peccatum
est Deicidium,
sin is a killing
of God.*

*Christus o vera
nostra non tam
altibus quam
finibus pensat.
Ezechiel.*

The glory of
God must
consume all
other ends, as
the Sun puts
out the light
of the fire.

that it defiles and pollutes the soule of
man, that it renders the soule most un-
like to God (who is *Optimus maxi-
mus*) the best and greatest, who is (*Om-
nia super omnia*) all, and above all, and
renders it most like to Satan. who is a
very Sea and sink of sin. That it hath
robbed the soule of the Image of God,
the holinesse of God, the beauty of God,
the glory of God, the righteousness of
God, and that keeps the soule from wear-
ing this golden Chain of assurance.

A fourth reason why God denies as-
surance to his dearest ones, is, Because
they seek assurance more for themselves,
then they doe for his honour and glory;
more that they may have joy without
sorrow, comfort without torment, peace
without trouble, sweet without bitter,
light without darknesse, and day with-
out night; then that he may be exalted
and admired, and his name alone made
great and glorious in the world.

Many Christians are like the Bee that
flies into the field to seek Honey to eat,
but brings it not into the Masters Hive.
So they seek for assurance, that they may
feed upon that sweet Honey-comb; more,
to fill their Lord and Masters Hive with
thanks and praise.

That Servant that minds his wages
more then his work, must not wonder if
his

his Master be slack in paying; the more should he that minds comfort more then obedience, that minds assurance more then Divine honour, wonder that God delays the givings in of assurance, though it be sought with many prayers and tears. He that is most tender of Gods honour, shall find by experience that God is most mindfull of his comfort. God will not see that soule sit long in sackcloath and ashea, that makes it his businesse to set him up upon his Throne. He that minds Gods glory more then his own good, shall quickly find that God will even obscure his own glory to doe him good. If we are not wanting to Gods glory, he will not long be wanting to our joy.

A fifth reason why God denies assurance to his Children, is, That when they have it, they may the more highly prize it, the more carefully keep it, the more wisely improve it, and the more affectionately and effectually blesse God for it. None sets such a price upon light, as he that hath lain long in a Dungeon of darknesse; so none sets such a price upon assurance, as those Children of light that have walked most in spirituall darknesse. Ah! how sweet was the light to *Jonah*, that had been in the belly of *Hell*, so is assurance to those that (through slavish

It was a notable saying of *Nathan*, Let me (sayes he) be cast into the Sea, let me loose my place rather then the name of Christ should suffer; so render was he of the honour and glory of Christ.

Life without light, is but a lifelesse life.
Mic. 2. 8, 9.

Jonah 2. 2.

Psal. 139. 8.

Socrates prized the Kings countenance above his crown, his good looks above his gold; so doe Saints prize Assurance above all worldly enjoyments.

Numb. 14.

23. 34.

Exod 11.

Ezra 1.

The longer I stay for the Empire, said the Emperors Son, the greater it will be. So the longer a Saint stays for assurance, the greater at last it will be.

fears and unbelief) have made their beds in Hell, as the Psalmist speaks. Gold that is far fetched, and dearly bought, is most esteemed; so that assurance that costs the soule most pains and patience, most waiting and weeping, most striving and wrestling, is most highly valued, and most wisely improved. As by the want of temporals, God teaches his people the better to prize them; and improve them when they enjoy them; so by the want of spiritualls, God teaches his people the better to prize them, and improve them when they enjoy them. Ah! how sweet was *Canaan* to those that had been long in a Wildernesse? How precious was the gold and Ear-rings to *Israel*, that had been long in *Egypt*; and the gifts and Jewels to the *Jewes* that had been long in *Babylon*? so is assurance to those precious soules that have been long without it, but at last come to enjoy it.

After the *Trojans* had been wandring a long time in the *Mediterranean Sea*, as soon as they espied Land, they cryed out with exulting joy, *Italy, Italy*; so when poor soules shall come to enjoy assurance, who have been long tossed up and down in a Sea of sorrow and trouble, how will they with joy cry out, assurance, assurance, assurance? The sixth reason why God denies Assurance

furance to his dearest ones (at least for a time) is, that they bee kept humble and low in their own eyes; as the enjoyment of mercy glads us, so the want of mercy humbles us. *David's* heart was never more low, then when he had a Crowne onely in hope, but not in hand. No sooner was the Crowne set upon his head, but his blood rises with his outward good, and in the pride of his heart, he sayes, *I shall never be removed.*

Hezekiah was a holy man, yet he swels big under mercy. No sooner doth God lift up his house higher then others, but he lifts up his heart in pride, higher then others. When God had made him high in honours, riches, victories, I, and in spirituall experiences, then his heart flies high, and he forgets God, and forgets himself, and forgets that all his mercies were from free mercy, that all his mercies were but borrowed mercies. Surely, it is better to want any mercy, then an humble heart; it is better to have no mercy, then want an humble heart. A little, little mercy with an humble heart, is far better then the greatest mercies with a proud heart. *I had rather have Pauls coat with his humble heart, then Hezekiahs lifted up heart with his Treasures and Royall Robes.* Well Christians, remember this, God hath two strings to his

Humble heart,
Confession
with him, such
one.

Psal. 30. 6.
2 Chron. 32.
The whole
Chapter is
worthy of
reading.

As I get good
by my sins, so
I get lost by
my graces,
said, Mr. Fox,
they being
accidentall
occasion of
pride to him.

Augustine saith
that the first,
second, and
third vertue
of a Christian
is humility.

God hath two hands, a hand open, and a hand shut, and he makes use of both to keep soules humble.

Judges 5. 28.

Col. 3. 11.

(*Omne bonum in summo bono*)
All good is in the chiefest good. Christ is all things to Christians, he is bread to feed them, a fountain to refresh them, a Physician to heale them, a Rock to shelter them, a light to guide them, and a Crown to Crowne them.

his bow; if your hearts will not lye humble and low under the sense of sin and misery, he will make them lye low under the want of some desired mercy. The want of assurance tends to bow and humble the soule, as the enjoyment of assurance doth to raise and rejoyce the soule, and therefore doe not wonder why precious soules are so long without assurance, why Christs Charet (Assurance) is so long a coming.

The seventh and last reason, why God denies assurance (for a time) even to his dearest ones, is, that they may live clearly and fully upon Jesus Christ, that Jesus Christ may be seen to be all in all. It is naturall to the soule to rest upon every thing below Christ; to rest upon Creatures, to rest upon graces, to rest upon duties, to rest upon Divine manifestations, to rest upon Celestiall consolations, to rest upon gracious evidences and to rest upon sweet assurances. Now the Lord to cure his people of this weakness, (and to bring them to live wholly and solely upon Jesus Christ) denies comfort, and denies Assurance, &c., and for a time leaves his Children of light to walk in darknesse. Christians, this you are alwayes to remember, that though the enjoyment of assurance makes most for your consolation, yet the living pure-ly

ly upon Christ in the want of a Father, makes moſt for his exaltation. Not Chriſtian to him that in the want of viſibles, can live upon an inviſible God; that in thick darkneſſe can live upon God as an everlaſting light. He is happy that believes upon ſeeing, upon feeling, but thrice happy are thoſe ſoules that believe when they doe not ſee; that love when they doe not know that they are beloved; and that in the want of all (comfort and aſſurance) can live upon Chriſt as their onely all. He that hath learned this Holy Art, cannot be miſerable; he that is ignorant of this Art, cannot be happy.

The ſecond Propoſition

IS this, That the Scripture hath many ſweet ſignificant words to expreſſe that well-grounded Assurance by, which believers may attain to in this life.

Sometimes it is called a perſwaſion, Rom. 8. 38. I am perſwaded that neither death, nor life, &c. ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord. It is rendered a perſpicuous and peculiar manifeſtation of Chriſt to the ſoule, Johs 14. 21, 22, 23, 24. It is often rendered to know, as 1 Johs 9. Chap. 2. 14, 19, 24. & 5. 13, 20, &c.

Heb. 11. 1. 2. 3.
Iſa. 40. 1. 2. 3. 4.
Mic. 7. 1. 2. 3. 4.
John 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Chriſt is our
only ſurety

1 There is a
naturall per-
ſwaſion, natu-
rall principles
may perſwade
a man that
there is a
God, and that
this God is a
great God, a
beauteous
God, &c.
but this will

not make a
man happy.
2 There is a
morall per-
suasion.

3 There is a
traditional
persuasion.

4 There is a
divine per-
suasion that
flowes from
Divine prin-
ciples and
causes.

Col. 2. 2.

Heb. 6. 11,
18, 19.

Chap. 10. 12.

This full As-
surance is the
maximum quod
is the highest
pinacle of
Assurance.

Rom. 2. 13.

But the word that the Scripture doth
most fully expresse this by, is (*Pleropho-
ria*) full assurance, that is, when the soule
(by the Spirit and word) is so fully per-
suaded of its eternall happinesse and
blessednesse, that it's carried like *Noahs*
Ark above all waves, doubts and fears,
and *Noah*-like sits still and quiet, and can
with the Apostle *Paul* triumph over sin,
Hell, wrath, death, and Devil.

This is sometimes called *full assurance*
of understanding; sometimes it is called
full assurance of hope; and sometimes it
is called *full assurance of faith*, because
these are the choice and pleasant springs
from whence Assurance flowes.

Now though this full Assurance is ear-
nestly desired, and highly prized, and the
want of it much lamented, and the enjoy-
ment of it much endeavoured after by all
Saints, yet 'tis only obtained by a few.
Assurance is a mercy too good for most
mens hearts, it is a Crown too weighty
for most mens heads. Assurance is *Op-
timum maximum*, the best and greatest
mercy, and therefore God will only give
it to his best and dearest friends.

Augustus in his solemn Feasts gave
trifles to some, but gold to others. Hon-
ours and riches, &c. are trifles that
God gives to the worst of men; but as-
surance is that tryed gold, that God only
gives

gives to tried friends. Among those few that have a share or portion in the special love and favour of God, there are but a very few that have an Assurance of his love.

It is one mercy for God to love the soule, and another mercy for God to assure the soule of his love. God writes many a mans name in the book of life, and yet will not let him know it till his houre of death, as the experience of many precious soules doth clearly evidence. Assurance is a Flower of Paradise that God sticks but in a few mens bosomes. It is one thing to be an Heir of Heaven, and another thing for a man to know, or see himself an Heir of Heaven. The Child in the arms may be Heir to a Crown, a Kingdome, and yet not understand it; so many a Saint may be Heir to a Crown a Kingdome of glory, and yet not know it. As the Babes that passes the pangs of the first birth, doe not presently cry *Father, Father*; so the new born Babes in Christ, that have past the pangs of the second birth, doe not presently cry *Abba, Father*; they doe not presently cry out, *Heaven, Heaven is ours; Glory, Glory is ours*.

Most Saints I believe can give a loud testimony to this truth. I shall joyce when their experiences shall confute it.

Rom. 8. 16, 17.

1 Pet. 2. 1.

The third Proposition

Ischis, That a man may have true grace, that hath not Assurance of the love and favour of God, or of the remission of his sins, and salvation of his soule.

A man may be truly Holy, and yet not have Assurance that he shall be eternally Happy. A man may be Gods, and yet he not know it; his estate may be good, and yet he not see it; he may be in a safe condition, when he is not in a comfortable condition. All may be well with him in the Court of glory, when he would give a thousand worlds that all were but well in the Court of conscience.

The Canaanite woman shewed much love, wisdom, zeale, humility, and faith, yea such strength of faith, as makes Christ admire her, and yield to her, grace her, and gratifie her, and yet she had no Assurance that we read of. So Paul speaking of the believing Ephesians, saith, In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation. In whom also after that ye believed, ye were sealed with that holy Spirit of promise. First, They heard the word; and then secondly, They believed; and then thirdly, They were sealed; that is, fully assured of a Heavenly inheritance, of a purchase

The blind man in the Gospel called his faith unbelief.
Mat. 18. 22,
29.

1. Cor. 1. 12.
They that honour God by sealing to his truth, those God will honour by sealing them with his Spirit.

chased possession. So 1 John 3. 19. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternall life, and that ye may believe on the name of the Son of God. So Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkness, and hath no light? He that trusteth in the name of the Lord, and stay himself upon his God. So Mic. 7. 8. y. Rejoyce not against me, O mine enemy, when I fall, I shall arise, when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and excuse judgement for me; he will bring me forth to the light, and I shall behold his righteousness. Asaph was a very holy man, a man eminent in grace, and yet without Assurance, as may be seen at large, Psal. 77. Thomas (doubtlesse) was a very precious soule, and yet from his youth up, he was (even) distracted with errors, Psal. 88. There are thousands of Christians, that are in a state of grace, and shall be saved, that want assurance, and the proper effects of it, as high joy, pure comfort, glorious peace, and vehement longings after the coming of Christ.

Assurance is requisite to the well-being

Saints have eternall life,

- 1 In peace
- 2 In purity
- 3 In privilege

Zephaniah signifies vehement anger, with a sad and lowering countenance, Dan. 1. 10. vide Merit.

Isa. 8. 17.
Chap. 49. 14.
15. 4. 6.
Chap. 54. 6.
7, 8, 10, 11.

God never
said except
you be as-
sured, I will
pardon you.
I will never
pardon you,
except you
are assured, I
will save you,
I will never
save you. This
is language
God never
spoke, and
why then
should men
speak it?

Acts 1. 9.
Judges 13. 20.

ing of a Christian, but not to the being ; it is requisite to the consolation of a Christian, but not to the salvation of a Christian ; it is requisite to the well-being of grace, but not to the meet being of grace. Though a man cannot be saved without faith, yet he may be saved without assurance. God hath in many places of the Scripture declared, that without faith there is no salvation, but God hath not in any one place of the Scripture declared, that without assurance there is no salvation. A man must first bee saved, before he can be assured of his salvation ; for he cannot be assured of that which is not ; and a man must have saving grace, before hee can bee saved ; for hee cannot be saved by that which he hath not. Again, a man must be ingrafted into Christ, before he can be assured of remission, or salvation, but this he cannot bee before he hath faith, therefore there may bee grace, where there is no assurance. Christ went to heaven in a cloud, and the Angel went up to heaven in the smoak and flame of the sacrifice, and so I doubt not, but many precious soules doe ascend to heaven in clouds and darknesse.

Now a man may have grace, and yet want assurance ; and that may arise from these causes.

First, from his overruling spirit, and from his

his siding with the old man against the new, with the flesh against the spirit, with corruption against grace, with the house of *Sin*, against the house of *David*, with the work of Satan, against the worke of God. Sinne is Satans worke, grace, holinesse, is Gods; yet such is the weaknesse, yea madnesse of many poore soules, that they will fall in, and side with Satans worke, rather then with Gods against their owne soules. Alth Christians will you condemne that Judge for injustice, and unrighteousnesse, that shall open his eares to the complaints of the Plaintiffe, but stop his eares against the answers of the Defendant; & will you not condemn your selves for that you doe with both eares hear what Sinne and Satan hath to say against the soule, but have not one eare open to hear what the Spirit, what grace, what the new man, what noble part of man, what the regenerate man can say for the justification, satisfaction and consolation of the soule. Let mee tell thee, O thou civilling soul, that it is thy wisdom, and thy duty to remember that that Command of God, that doth prohibit thee from bearing false witness against thy neighbour, that same command doth enioyn thee not to bear false witness, against the work of grace upon thy own heart, against the precious and glori-

Cease civilling thou weak soul, and say (Quod sit Dominus ignosce, quod sum corripis, quod ero dirigis) O Lord forgive what I have been, correct what I am, direct what I shall be. A. 15. 15. 15.

When John Profiborski, Baron of Schenck, was laid on the Rack, he with an Heroicall indignation cut out his tongue, and cast it away, Being demanded why he did so, for down his answer with a quill on the wall; I did it (said he) because I would

not be brought
by any con-
fession to say
any thing that
is false against
my selfe or
others.

Alas, cawling
soules, I had
almost said,
that you were
better cut out
your tongues,
then suffer
them to be
cawling a-
gainst the
grace of God,
the Image of
God that is
shaped upon
you.

Mat. 14. 30.

Mat. 14. 30.

Mark. 3. 4.

Luke 3. 14. 191

Psalm. 141.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

Isaiah. 60.

glorious things that God hath done for
thy soule. And thou shouldest make
as much conscience of bearing false
witness against any thing the Lord hath
wrought in thee, and for thee, as thou do-
est make conscience of bearing false wit-
ness against thy neighbour. It cannot but
be sad with the scale, but he might with
the soul, when it makes much conscience
of the one, and no conscience of the other.
Many heathens have been so loving and
faithful one to another, that they would
rather dye, than they would beare false
witness one against another. How dare
you cawling soules then to beare false
witness against your owne soules, and
the gracious worke of the Lord upon
them. If this be not the way to keep off
assurance, and keep the soule in darknesse
yet in hell, I know nothing.

Again, a man may have grace, and
yet want assurance, and that may be
in the second place from the exceeding
heaviness, and weight of his grace.
A little candle yields but a little light, and
a little grace yields but a little evi-
dence. Great measures of grace carries
with them great and cleare evidence,
but little measures carries with them but
little evidence. Some stones are so small
that they are scarce discernible. So some
Soules graces are so small, that they are
hardly

Isaiah. 60.

Get and Christ. Weak Saints, remember this, the promise is a Ring of gold, and Christ is the precious tried stone in that Ring, and upon that stone must you rest, as you would have grace to thrive, and your soules to be safe and happy. Weak soules, remember this, as Joseph sent Chariots to bring his father and his brethren to him, so God would have your weak graces to be as Chariots to bring you to himself, who is the cherisher, strengthener, and increaser of grace. He that makes his graces to be servants and handmaids to convey him to Christ the fountain of grace, he shall find the greatest sweetnesse in grace, and the greatest increase of grace.

It would very much discomfort us, and render us, to see one haunte that was long since laid in the grave, whose resurrection we did neither fear nor repeat, till the loud-sounding of the last Trumpet.

Thirdly, A man may have true grace, and yet want Assurance, and this may arise from the resurrection of old sins. Ah when those sins which were long since committed, and long since lamented, and long since loathed, and long since crucified, when those old sins, which hath cost a soule many prayers and many tears, and many sighes, and many groanes, and many complaints, when those sins that have been long buried, shall be again revived and meet the soule, and stare upon the soule, and say to the soule, We are thine, and we will follow thee, we are thine, and we will haue thee. Ah, how will

will this cause a mans countenance to be changed, his thoughts to be troubled, his joynts to be loosed, and his heart to be amazed. *David* and *Job* meeting with the sins of their youth (long after they were lamented and pardoned) makes their hearts startle and tremble. Upon the new risings of old sins, the soule begins to question all, and thus to expostulate the case, surely my estate is not good, my pardon is not sealed; if it be, how comes these sins to be revived, to be remembered? Hath not God ingaged himself in the promises of grace, that those sins that are pardoned, shall never be remembered? and surely if these sins be not pardoned, I have reason to fear that others be not pardoned; and if my sins be not pardoned, how shall I escape being destroyed? Surely my repentance was not sound, my sorrow was not sincere, the blow, the wound I gave sin, was not mortall, if it had, how comes it to passe that it now meets me like an armed enemy? Thus these new risings of old sins keeps many a mans soule and assurance asunder.

Fourthly, A man may have grace and yet want Assurance, and this may arise from his falling short of that perfection that the world requires, and that other saints have attained to. And never such

Psal. 39. 7.
Job 13. 20.

Isa. 43. 25.
Jer. 31. 34.

Perfection is
desirable on
earth, but
shall be only
enjoyed in
Heaven.

It was a sweet
 saying of one
 (In libro suo
 scribuntur om-
 nes qui quod
 possunt faciunt
 si quod debent
 non possunt)
 They are sure-
 ly written all
 in Gods book
 that do what
 they can,
 though they
 cannot but
 underdoe.

Remember
 this, Though
 your consol-
 ation depends
 upon degrees
 of grace, yet
 your salvation
 depends upon
 the truth of
 grace.

A soul, surely I have no grace. Oh how
 short doe I fall of such and such righte-
 ous Rules, and of such and such precious
 Christians? Ah how clear are they in
 their light? How strong are they in their
 love? How high are they in their attain-
 ments? How are their hearts filled with
 grace, and their lives with holiness? All
 their motions towards God, and towards
 man, speak out Grace. Grace, they pray
 indeed like Saints, and live indeed like
 Angels. Now many poor soules com-
 paring themselves with the perfect rule of
 righteousness, and with those that are in
 the highest forms in Christs School, and
 that are the noblest and choicest pa-
 terns for purity, and sanctity, and finding
 such a vast disproportion between their
 hearts and the Rule, between their ac-
 tions and lives, and the actions and lives of
 others, they are apt to sit down saddened
 and discouraged.

Suetonius reports of Julius Caesar
 That seeing Alexanders Statue, he felt
 ed a deep sigh, because he at that Age
 had done so little. So many precious
 soules sit down sighing and weeping,
 that they have lived so long, and done so
 little for God, and for their own inter-
 nall, and eternall good. This wounds
 and stings their spirits, that they are so
 unlike to those in grace, that they desire

to be like unto in glory; and what they are so far below such and such in spirituals, whom they are so far above in temporalis.

5 A man may have true grace, and yet want Assurance, and this may arise from that smoke and clouds, those fears and doubts that corruption raises in the soule; so that the soule cannot see those excellent graces that otherwise might be discerned; though there may be many precious Gems and Jewels in the house, yet the smoke may hinder a man from seeing them sparkle and shine. So though there may be many precious graces in the soules of Saints, yet corruption may raise such a dust, such a smoke in the soul, that the soule is not able to see them in the beauty and glory. The Well of water was neer Hagar, but she saw it not till her eyes were opened by the Lord. So grace is neer the soule, yea in the soule sometimes, and yet the soule doth not see it, till God opens the eye, and shewes it. *The Lord was in this place, said Jacob, and I knew it not.* So many a precious soule may say, Grace was in my heart, and I knew it not, I saw it not.

Blessed Bradford in one of his Epistles faithfullus, *O Lord, methinks I feel it so close on, sometimes as if there were no distance between my heart, and thy heart.*

The being of grace is a different thing from the feeling of grace. The blind man in the Gospel called his faith unbelief.

Gen. 21. 19,

19. MY

21. 19. 19.

21. 19. 19.

Gen. 28,

Yea a Saint

at worst, is

not like him

in Pharaoh,

who would

not be reprov-

ed of his

doubts, be-

cause he

would not

lose the pres-

here in looking
for resolution. No, he
loves, and
looks, and
longs for re-
solution to all
his doubts.

Mat. 14. 30.
Mat. 12. 15.
Gen. 20.

Psa. 116. 11.
Psa. 31. 22

Rara bene bre-
vis hora. Ber.

the wicked, my mind is as blind as theirs,
my spirit as stout, stubborn, and rebellious
as theirs, and my thoughts as confused as
theirs, and my affections as disordered as
theirs, and my services as formal as theirs,
&c. Ah Christians! have not many of
your soules found it so? surely yes, no
wonder then, that though you have
grace, yet you have not seen it sparkling
and shining in your soules; as some have
thought that their fields have had no
Corn, because they have been so full of
weeds; and that their heap hath no wheat
because nothing hath appeared but chaff,
and that their pile hath no gold, because
it hath been covered with much dross.
So some have thought that their hearts
have been void of grace, because they
have been so full of fears and doubts.
Peter at one time believes and walks, at
another time he doubts and sinks. *Abra-
ham* believes and offers up *Isaac* at one
time, he fears and falls at another time.
Say thou art my sister, lest they kill me.
So *David* and *Job*, they had their shuf-
flings, tremblings, faintings, shakings, and
questionings. It is not alwayes high wa-
ter with Saints, sometimes they are redu-
ced to a very low ebbe. The best of Saints
are like the Ark tossed up and downe
with waves, with fears and doubts; and
so it will be till they are quite in the bo-
some of Christ. 6 Lastly,

And lastly, A man may have grace, and yet not see it, yet not know it, and this may arise from his non-searching, his non-examining, his non-ransacking of his own soule. There is gold in the Mine, and man might find it, if they would but dig and search diligently after it. There is grace in the heart, and you might see it, if you would but take the candle of the Lord, and looke narrowly after it. Looke at many a man upon a diligent search, may finde his temprall estate to bee better then hee apprehends. So many choice soules upon a dilligent search may find their spirituall estate to bee far better then they conceived or judged it to bee; therefore soules cease from complaining, cease from rash judging and dooming of your selves to hell, and be diligent in enquiring what the Lord hath done, and what the Lord is a doing in you. And for you, compare the books together, compare his working upon you, and others together, what is there no light, no love, no longings, no hungings, no thirstings after God; what is there no fighting, no complaining, no mourning under the sense of sinne, and under the want of divine favour? Surely if you search, you will finde some of these things; and if you doe, praise them as Jewels that are more worth then a

Worthlesse
Dayes grow
in sight upon
the surface of
the earth, but
the precious
and richest
rarities are
hid within the
bowels of the
earth. You are
wise, and
know how to
apply it.

The cry that
was heard in
the Temple
was (*At great
noise*) Let
us goe hence,
let us goe
hence.

world. God will not despise *the dayes*
small things, and will you? will you?
dare you say that that is little, that is
more worth then Heaven? The least
spark of grace shall at last be turned into
a Crown of glory. Well, remember this,
that as the least grace, if true and sincere,
is sufficient to salvation, so the sense of
the least grace should be sufficient to
your consolation.

The fourth Proposition

Is this, viz. *That God may deny Assu-*
rance long, and yet give it in to his
Children at last, after patient waiting.
God appears to David, and brings him
out of an horrible pit (or out of a pit
of wile) and sets his feet upon a Rock,
and puts a new song into his mouth.

Chap. 3. 5.

After the Church in the *Canticle* had
run through many hazards and hard-
ships, many difficulties and dangers, she
finds him whom her soule loved.

Pl. 69. 2. 5.

Yerl. 20.

The Prophet sits down, and bewailes
his sad condition thus, *I am weary of my*
crying, my throat is dried, mine eyes faile
while I wait for my God. And I am full
of heaviness, and I looked for some to take
up my burthen, but there was none, and for comfort
unto me, but I found none; but at last God
appears, and then sayes he, I will praise

the voice of God with a singing, and will
magnify him with thanksgiving. 10, 200
Job sighs it out, Behold, I goe forward,
but he is not there; and backward, behol
cannot perceive him: On the left hand
where he doth worke, but I cannot behol
him; he hideth himself with the right hand,
that I cannot see him. But after this sigh
ing, he sings it out, Till I dye I will not
remove my integrity from me: My right
conscience I hold fast, and will not let it goe;
my beare shall not reproach me so long as I
live.

Mr. Frogmatten was as holy, and as
choyce a Preacher as most was in Eng
land in those dayes, and he lived seventy
and thirty years without Assurance, and
then dyed, having Assurance but an hour
before he dyed. He went to dye at Mr.
Dods (who is now with the Lord) and
did dye there in full Assurance of the ju
stification of his person, the remission of
his sins, and the salvation of his soule.
God denyed Assurance a great while to
Mr. Glover though he sought it with ma
ny prayers and tears; and yet when he
was in sight of the fire, the Lord shined
forth in his favour so sweetly upon him,
that he cryes out to his friend, to a chur
ch, to a church. So Mrs. Katherine Bretterge
after many bitter conflicts with Satan,
the day before she dyed, she had sweet

Verse 32.

Job 8. 9.

Chap. 27. 5, 6.

Experience
doth abund
dantly evi
dent that this
is the manner
of Gods deal
ing with his
abundantly
those prece
out soules of
whom the
world is not
worthy. I
could say
much more
point from
my owne
knowledge,
but I must
forbear light
ing a Candle
to see the
Sun at noon.

Assurance of that Kingdome that shakes not, of those riches that corrupt not and of that Crowne of righteousness that fades not away.

I have read of three Martyrs that were bound and brought to the stake, and one of them gets from under his stake to admiration, & falls down upon the ground, and wrastles earnestly with God for the sense of his love, and God gave it him then at that instant, and so he came and embraced the stake, and died cheerfully and resolutely, a glorious Martyr. God delayed till he was bound, and then lets out himself sweetly and gloriously to him.

Now God doth delay the giving in of Assurance to his dearest ones, and that partly to let them know that he will be waited on, and that Assurance is a Jewel worth waiting for.

The least smile from God when our last glasse is running, will make our souls amends for all their waiting. And partly that we may know that he is free in his workings, and that he is not tied to any preparations or qualifications in the Creature, but is free to come when he will, and goe when he will, and stay as long as he will, though the soule doth sigh it out, *How long Lord, how long will it be before my mourning be turned into rejoicing?* Again.

*Voluntar Dei
manifestat rei.
God will have
every Child of
his, to put his
face, his place
to Gods, so it
seems so much
against the
hale.*

Again, God delays the giving in of Assurance, not because he delights to keep his Children in fears and doubts, nor because he thinks that Assurance is too rare, too great, too choice a Jewel to bestow upon them; but it is either because he thinks their soules doe not stand at a sufficient distance from sin, or because their soules are so taken up and filled with Creature-enjoyments, as that Christ is put to lodge in an out-house; or else it is because they pursue not after Assurance with all their might; they give not all diligence to make their calling and election sure; or else it is because their hearts are not prepared, are not low enough for so high a favour.

Now Gods delaying Assurance upon these weighty grounds, should rather work us to admire him, to justifie him, and quietly to wait for him, then to have any hard thoughts of him, or to carry it unkindly to him, or impatiently to say, *Why is his Chariot so long a coming?*

The fifth Proposition

IS this, *That those choice soules that have Assurance, may loose it, they may forfeit it.* The freshnesse and greennesse, the beauty, lustre, and glory of Assurance may be lost.

It

Isa. 59. 1, 2.

Jer. 3. 25.

Luke 2. 27.

2 Pet. 2. 2.

Judg. 9. 29.

1 John 3. 9.
1 Pet. 1. 5.

It is wonder-
full rare (if
possible) for
a soule that
ever had a
welgrounded
Assurance, not
to experience
this truth at
first or last.

A separation
between the
body and the
soule, will not
so torment
the soule as
separation
between
grace and as-
surance.

It is true, believers cannot loose the
balm, the seeds, the root of grace, yet
they may loose Assurance, which is the
beauty and fragranoy, the Crown and
glory of grace. These two lovers, grace
and Assurance, are not by God so neerly
joynd together, but that they may by
sin on our side, and Justice on Gods, be
put asunder. The keeping of these two
Lovers, Grace and Assurance together,
will yield the soule two Heavens, a Hea-
ven of joy and peace here, and a Heaven
of happinesse and blessednesse here after;
but the putting these two lovers asunder,
will put the soule into a Hell here,
though it escape a Hell hereafter. This
Chrysostome knew well, when he profes-
sed, That the want of the enjoyment of
God, would be a far greater Hell to him,
then the feeling of any punishment.

As you would keep your Christ, as you
would keep your comfort, as you would
keep your Crown, keep Grace and Assu-
rance together, and neither by lip, nor
life, by word nor works, let these be put
asunder. It is possible for the best of men
so to blot and blur their Evidences for
felicity and glory, as that they may not
be able to read them, nor understand
them; they may so vex and grieve the
Spirit (either by grosse enormities, or
by refusing his Comforts and Cordials,

or by neglecting or slighting his gracious actions in themselves and others; or by mis-judging his work, as calling faith fancy, or sincerity hypocritie, &c. or by loading those brats upon him, that are the Children of their own distempered hearts; as that he may refuse to witness their likeliest in him, though he be a witnessing Spirit; and refuse to comfort them, though he be the only Comforter.

The best believer that breaths, may have his Summer-day turned into a winter-night; his rejoycing into sighing, his singing into weeping, his Wedding Robes into mourning Weeds, his Wine into Water, his sweet into bitter; his Manna, his Angels food into husks; his pleasant Grapes into the Grapes of Sodom; his fruitful Canaan, his delightfull Paradise into a barren and unlovely Wilderness. Look as faith is often attended with unbelief, and sincerity with hypocritie, and humility with vain-glory, so is Assurance with fears and doubts.

Blessed *Hooker* lived neer thirty years in close communion with God, without any considerable withdrawings of God all that while; and yet upon his dying-bed, he went away without any sense of Assurance, or discoveries of the smiles of God, to the wonder and deceiving of the expectation of many precious soules, and with

Spiritus sanctus est rex dominicus. The Holy Spirit is a very tender thing.

1 Sam. 16.

John 14.

of 21. 2nd

2. 2nd. 2nd

What *Lament* had of the Spirit it is a thing and no wing, may be truly said of Assurance and joy, or a coming and going.

2. 2nd. 2nd

2. 2nd. 2nd

2. 2nd. 2nd

So did Master *Burroughs* of blessed memory goe to heaven in a cloud.

without doubt in judgement to wicked men.

Look as many a man looses the sight of the City when he comes neer to it ; so many a choice soule looses the sight of Heaven, even then when he is nearest to Heaven. *Abraham* (you know) had Assurance in an extraordinary way concerning his protection from God, and yet sayes *Abraham*, *Say thou art my Sister, for otherwise they will kill me.* Ah ! how was the freshnesse, the greennesse, the beauty and glory of his Assurance wore off, that he should out of slavish fears, expose his Wife to other mens pleasure, and himself and his neighbour to Gods displeasure ? that he should wound four at once, the Honour of God, his Wives Chastity, his own Conscience, and *Pharaohs* Soul.

David you know sometimes sings it out sweetly, *The Lord is my portion, and the lot of mine inheritance ; he is my salvation, of whom shall I be afraid ? he is my Rock and fortress, and my deliverer, my God, my strength, my trust, my buckler, and my high Tower.* At other times you have him sighing it out, *Why are thou cast down, O my soule, why are thou disquieted in me, why hast thou forgotten me, O God, my Rock, why goe I mourning ? Thine Arrows stick fast in me, and thy*

Gen. 12. 19.
Chap. 20. 2.

We shoud
rather dye,
then lye. We
are not to tell
an officious
lye, to tell a
lye for no
hurt, but for
no good, tho
it were to
save all the
world, said
Apostle
Psal. 18. 2.

Verf. 9.
Psal. 38. 2.

kind possess me sore: There is no strength in my flesh, because of thine anger; neither is there any rest in my bones; because of my sin; for mine iniquities are gone over my head, as an heavy burden they are too heavy for me. I am troubled, I am bowed down greatly. I go mourning all the day long. Thou diddest hide thy face, and I was troubled. Restore to me the joy of my salvation, that the bones that thou hast broken may rejoice. His Heart was more often out of Tune then his Harp. He begins many of his Psalms sighing, and ends them singing; and others he begins in joy, and ends in sorrow; So that one would think (saith one) that those Psalms had been composed by two men of a contrary humour. Yea, it is very observable, That though David had Assurance in an extraordinary way, that he should be king, being appointed by that great Prophet Samuel; yet the lustre and glory of this Assurance wears off, and he (overcome by slavish fears) cries out, That all men are liars (even Samuel as well as others) and that he shall one day perish by the hand of Saul. It is true, saies David, I have a Crowne, a Kingdome in a promise, but I must swim to the Crown through blood, I must win the Crown before I wear it; and the truth is, I am like to dye before I attain

it.

Verf. 3, 4, 5.

Psalm 30. 3, 4.
PLS. 30. 3, 4.

Peter. 2. 11.

Pls. 116. 11.

In my trembling, or in my afflictment, I said all men are liars.

Job 30. 6, 7.

Pls. 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

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Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Job 30. 6, 7.

Yes, and after he was King, when King Jesus did but hide his face, he was sorely troubled; so that neither his glorious Throne, nor his Royall Robes, nor his golden Crown, nor his glistening Counters, nor his large Revenues, nor his cheerfull temper, nor his former Experiences could quiet him, or satisfy him, when God had turned his back upon him. Look as all lights cannot make up the want of the light of the Sun, so all adimprall comforts cannot make up the want of one spirituall comfort. *So, Job sometimes sings he out, My soul is full of grief, and my Record is full of sigh, and my Redeemer lives, &c. At other times you have him complaining, The Arrowes of the Almighty stick fast in me, and their poison drinketh up my spirit. The terrors of God doe set themselves in array against me. And Chap. 20. you have him sighing it out thus, O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked, shadows blacknesse. As I was in the dayes of my youth, when the favour of God was upon my Tabernacle, when the Almighty was yet with me, &c. Now try his chief clear instances, and by many other Saints Experiences, it is evident, That the choicest Saints must*

loose their assurance, and the lustre and glory of it may decay and wither. What the Soule should do in such a case, and how it should be recovered out of this sad state, I shall shew you towards the close of this Discourse.

The sixth Proposition

Is this, That the certainty and infallibility of a Christians assurance, cannot be made known to any, but his own heart. He can say as the blind man once sayd, *This I know, that once I was blinde, but now I see.* Once I was a slave, but now I am a son; once I was dead, but now I am alive; once I was darknesse; but now I am light in the Lord; once I was a child of wrath, an heir of Hell, but now I am an heir of Heaven; once I was Satans bondman, but now I am Gods freeman; once I was under the spirit of bondage, but now I am under the spirit of adoption that seals up to me the remission of my sins, the justification of my person, and the salvation of my soul. All this I know, says the assured Saint; but I cannot make you know it certainly, and infallibly, if you would give me a thousands worlds. What I have found and felt, and what I do find and feel, is wonderfully beyond what I am able to expresse; I am as well

H

able

John 9. 25.

Rom. 8.
& 6. 12, 13.
Ephes. 5. 8.
& 2. 3.
John 8. 36.
2 Cor. 3. 17.
Gal. 1. 1, 12.
Eph. 1. 13, 14.

Can you com-
passe the Hea-
vens with a
span, or con-
tain the Seas
in a Nut-shell?
then may you
fully evidence
your assurance
to others.

I Pet. 1. 8.
So my young
Lord ~~Martin~~
ton, and ~~Nazianzen~~
angen, and ~~Vincen-~~
centius, and
Favianus an
Italian Martyr,
with many
more that
might be na-
med.

able to tell the Stars of Heaven, and to number the Sand of the Sea, as I am able to declare to you, the joy, the joy, the unconceivable joy, the assurance, the glorious assurance that God hath given me.

Severinus the Indian Saint, under the power of assurance, was heard to say, O my God, do not for pity so ever joy me, if I must still live, and have such consolations, take me to Heaven, &c. So say souls under the power of assurance. Lord we are so filled with joy and comfort, with delight and content, that we are not able to expresse it here on Earth, and therefore take us to Heaven, that we may have that glory put upon us, that may inable us to declare and manifest those glorious things that thou hast wrought in us.

Parents do by experience feel such soundings, such meltings, such rowlings, such sweet workings of their affections, and bowels, towards their children, that for their lives they cannot to the life describe to others what it is to be a Father, to be a Mother: what it is to have such rowlings of bowels towards children. Assurance is that white stone that none knoweth, but he that hath it, *Revel. 2. 17.* To him that overcometh, will I give to eat of the hidden Manna, and give him a white

white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. White stones were in great use among the Romans.

1 In white stones they used to write the names of such as were victorious and Conquerors; so in that Text, *To him that overcometh, will I give a white stone.*

2 They used to acquit the innocent in Courts of Justice, by giving them a white stone; and so here the white stone points out absolution and remission.

3 They used to give a white stone to those that were chosen to any places of honor; so the white stone of assurance is an evidence of our Election, of our being chosen to a Kingdom that shakes not, to riches that corrupt not, and to a crown of glory that fades not. And thus much for this sixth Proposition, viz. That the certainty and infallibility of a Christians assurance cannot be made known to any but his own heart.

The seventh Proposition

IS this, That there are some special seasons and times, wherein the Lord is graciously pleased to give to his children a sweet assurance of his favour and love, and they are these that follow.

Vide Beza, Bullinger, Pererius, and Brightman on the words.

They gave black stones to note their condemnation.

Heb. 12, 18
Mat. 6, 20.
1 Pet. 1, 4.

First, Sometimes (I say not always) at first conversion, the Lord is pleased to make out sweet manifestations of his love to the penitent soul, when the soul hath been long under guilt and wrath, when the soul hath been long under the frownes and displeasure of God, and hath long seen the gates of Heaven barred against him, and the mouth of Hell open to receive him; when the soul hath said, surely there is no hope, there is no help, surely I shall loose God, Christ and Heaven for ever : Then God comes in, and speaks peace to the soule, then he says, *I will blot out thy iniquities for my name sake, and will remember thy sins no more.* Hark soul, hark, says Christ, *My thoughts, are not as your thoughts, nor my wayes as your wayes.* My thoughts towards you are thoughts of peace and thoughts of love. Hark soul ! here is mercy to pardon thee, and here is grace to adorn thee ; here is righteousness to justify thee, here is eye-salve to enlighten thee, and gold to enrich thee, and Rayment to cloath thee, and balm to heal thee, and bread to nourish thee, and Wine upon the lees to cheer thee, and happinesse to Crown thee, and my self to satisfie thee. Ah souls ! have not some of you found it so ? surely you have.

God deals sometimes with rebellious
sinners

Isa 55. 8, 9.

1 Cor. 1. 30.
Rev. 3. 18.

Isa. 25. 6.

sinner, as Princes doe with those that are in Arms, that are in open rebellion against them : You know Princes will put such hard to it. they shall fare hard, and lye hard ; Chains and Racks, and what not shall attend them ; and yet after the Sentence is past upon them, and they are upon the last step of the Ladder of life, ready to be turned of, and all hope of escape is gone, then the Princes pardon is put into their hand. So the Lord brings many poor souls to the last steps of the Ladder, to a hopelesse condition, and then he puts their pardon into their bosomes ; then he sayes, Be of good cheer, I have received you into favour, I have set my love upon you, I am reconciled to you, and will never be separated from you.

You know how God dealt with *Paul* after he had awakened and convinced him, after he had unhorsed him, and overthrown him, after he had amazed and astonished him, then he shewes himself graciously and favourably to him, then he takes him up into the third Heaven, and makes such manifestations of his love and favour, of his beauty and glory, of his mercy and Majesty, as he is not able to utter.

So upon the Prodigals return, the fattest Calf is killed, and the best Robe is put

This hath been a practice among all Princes, whether they have been Christians or Heathens.

Acts 9. 3. & 6.
Vide *Berzani*,
& *Grotium*, &
Calvin.

Lu. 15. 22.

The dignity
which *Adam*
lost; nay, I
think in this
Parable God
sets forth his
goodness, and
our happiness
in restoring to
us more by
the death of
the second
Adam, then
we lost by the
sin of the first
Adam.

upon his back, and the Ring is put on his hand, and shoes on his feet.

Some understand by the Robe, the Royalty of *Adam*, others, the Righteousness of Christ; and by the Ring, some understand the pledges of Gods love; Rings being given as pledges of love; some the Seal of Gods Spirit, men using to seal with their Rings.

Among the *Romans* the Ring was an Ensign of Virtue, Honour, and Nobility, whereby they that wore them, were distinguished from the common people. I think the main thing intended by all these passages, is to shew us, That God sometimes upon the sinners first conversion and returning to him, is graciously pleased to give him some choyce and signall manifestations of his love and favor, of his good will and pleasure, and that upon these following Grounds.

The first Ground.

1 **T**HAT they may not be swallowed up of sorrow, nor give up the Ghost under the pangs and throwes of the new birth. Ah! did not the Lord let in some beams of love upon the soul, when it is (*Magor Missabib*) a terror to it self; when the heart is a Hell of horrour, the conscience an *Acaldema*, a field

field of black blood; when the soul is neither quiet at home nor abroad; neither at bed nor board; neither in company nor out of company, neither in the use of Ordinances nor in the neglect of Ordinances, how would the soule faint, sink, and despair for ever? But now when it is thus night with the soule, the Lord sweetly comes in, and tells the soul, That all is well; that he hath found a ransom for the soule, that the books are crost, that all debts are discharged, and that his favour and love upon the soul is fixed. And so God by his sweet and still voyce, speaking thus to the soul, quiets and satisfies it, and keeps it from sinking and despairing.

An awakened conscience is like *Promethæus Vulture*, it lies ever gnawing.

Job 33. 24.

The second Ground.

2 **G**od gives in Assurance sometimes at first conversion, That he may the more raise and inflame their love and affections to him. Ah! how does a pardon given in when a man is ready to be turned off, draw out his love, and raise his affections to that Prince that shewes bowels of mercy, when he is upon the brink of misery? So when a poor sinner is upon the last step of the ladder, upon the very brink of Hell and misery, now for God to come in, and speak peace and

Titus Motto
was, *Princeps*
bonus optimus.

All the world
fills in love
with a good
Prince, with a
mercifull
Prince.

H 4

pardon

pardon to the soule. Ah how doe it inflame the soule, and works the soul to a holy admiration of God, and to a spirituall delighting in God?

King *Antigonus* his pulling a Sheep with his own hands out of a dirty ditch (as he was passing by) drew his subjects exceedingly to commend him, and love him. So King *Iesus* pulling of poor souls out of their sins, and as it were out of Hell, cannot but draw them to be much in the commendations of Christ, and strong in their love to Christ. Christ hath nothing more in his eye, nor upon his heart, then to act towards his people in such wayes, and at such seasons as may most win upon their affections. And therefore it is, that sometimes he gives the strongest Consolation at first conversion.

The third Ground.

Amor Dei nunquam otiosus est operatur enim magna si est vero operari requirit amor non est. The love of God is never idle, for if it is, it worketh great things; but if

3 **C**Hrist sometimes at first Conversion grants to his people the sweetest manifestations of his love, That they may be the more active, fervent, abundant, and constant in wayes of grace and holinesse. He knowes that Divine manifestations of love, will most awaken, quicken, and engage the soule to wayes of piety and sanctity.

Look

Look what Wings are to the Bird,
Oars to the Wheels, Weights to the
Clock, a Reward to the Coward, and the
Loadstone to the Needle, that are the
smiles and discoveries of God to a poor
soule at his Conversion. The manifesta-
tions of Divine love puts heat and life
into the soul, it makes the soul very se-
rious and studious how to act for God,
and live to God, and walk with God.
Ah! sayes a soul under the beams of Di-
vine love, It is my meat and drink, it is
my joy and Crown to doe all I can for
that God that hath done so much for
me, as to know me in darknesse, and to
speak love to me when I was most un-
lovely; to turn my mourning into re-
joycing, and my Hell into a Heaven.

It refuse to
work, it is
not love.

So said Brad-
ford, and other
blessed soules.

The fourth Ground.

4 **C**Hrist sometimes at first conversi-
on gives his people the sweetest
manifestations of his love, to fence and
fortifie them against Satans fiery temp-
tations. Before Christ shall be led into
the Wildernesse to be tempted by the
Devil, the Spirit of the Lord shall de-
scend upon him like a Dove, and he shall
hear a voyce from Heaven, saying, *This*
is my beloved Son in whom I am well
pleased, that so he may be strong in re-
sisting

Mat. 3. 16, 17.
Jo. 1. 32, 33.

Is an emphat-
tical word,
and signifies
that infinite
affection, de-
light, and con-
tent that God
the father did
take in Christ.
Eph. 5. 16.

sisting, and glorious in triumphing over all the assaults and temptations of Satan. So many times at first Conversion, the Lord makes out sweet manifestations of his love to the soul, that so the soul may stand fast, and not give ground, and in the sense of Divine love may so manage the shield of faith, as to quench all the fiery darts of the Devil.

Col. 1. 13.

Pharaoh in his furious and violent pursuing after Israel when he saw that God would bring them from under his power, was a Type of Satan.

The Greek word *ῥύω* signifies to tear and rent as the Dog doth.

The Lord knowes that when he sets upon the delivering of a poor soul from the Kingdome of darknesse, and translating it into the Kingdom of his dear Son, that Satan will roar and rage, rend and tear, as he did him, *Mark 9. 25, 26.* When Jesus saw that the people came running together, he rebuked the foule spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee to come out of him;* and the spirit cryed, and rent him sore, and came out of him, and he was as one dead; inasmuch that many said, *He is dead.* No sooner did Jesus Christ look with an eye of love, pity and compassion upon the Boy, but the Devil in his rage and wrath falls a renting and tearing of him, as mad Dogs doe those things they fasten upon. This poor Child had never so sore a fit as now he was nearest the Cure. When rich mercy, and glorious power is nearest the soul, then Satan most storms and rages against the soule. The more the
bowels

bowels of Christ do work towards a sinner, the more furious will Satan assault that sinner. Therefore Divine wisdom and goodnesse does the more eminently shine in giving the poor soule some sight of *Canaan*, and some bunches and clusters of that Land, upon its first coming out of the Wildernesse of Sin and Sorrow.

But that no soule may mistake this last Proposition, give me leave to premise these two Cautions.

The first Caution.

THAT God does manifest his love only to some at their first Conversion, not to all. Though he dearly loves every penitent soule, yet he does not manifest his love at first conversion, to every penitent soule. God is a free Agent to work where he will, and when he will, and to reveal his love how he will, and when he will, and to whom he will. It is one thing for God to work a work of Grace upon the soule, and another thing for God to shew the soule that work.

God oftentimes works grace in a silent and secret way, and takes sometimes five, sometimes ten, sometimes fifteen, sometimes twenty years, yea, sometimes more, before he will make a clear and satisfying report of his own work upon the soule.

A man may enjoy the warmish and heat of the Sun, when he cannot see the Sun: so a man may have grace, when he cannot see that he hath grace.

soul. Though our graces be our best Jewels, yet they are sometimes, at first conversion, so weak and imperfect, that we are not able to see their lustre. The being of grace makes our estates safe and sure, the seeing of grace makes our lives sweet and comfortable.

The second Caution.

I have conversed with severall precious souls, that have found this true by experience, and upon this very ground have questioned all, and strongly doubted, whether that they have not taken Satans delusions for Divine manifestations.

2 **A** Man may at first Conversion have such a clear glorious manifestation of Gods love to him, and of his interest in God, and his right to glory, that he may not have the like all his days after. The fattest Calf is not every day slain, the Robe of Kings is not every day put on, every day must not be a Festival day, a Marriage day: The Wife is not every day in the bosome, the Child is not every day in the arms, the friend is not every day at the Table, nor the soul every day under the manifestations of Divine love. *Jacob* did not every day see the Angels ascending and descending. *Steven* did not every day see the Heavens open, and Christ standing on the right hand of God. *Paul* was not every day caught up to Heaven, nor *John* was not every day rapt up in the Spirit. No Saint can every day cry out, I have my Christ, I have my Comfort, I have my Assurance; as the *Persian King* cryed out in his

his dream, *I have Thermistocles, I have Thermistocles.* Job had his Harp turned into mourning, & his Organ into the voice of them that weep. The best of Saints are sometimes put to hang their Harps upon the Willows, and cry out, *Hasb God forgotten to be gracious, and will he be favourable no more?*

The second special season or time wherein the Lord is pleased to give to his Children a sweet Assurance of his favour and love, and that is, When he intends to put them upon some high and hard, some difficult and dangerous service. O then he gives them some sweet taste of Heaven before hand: Now he smiles, now he kisses, now he embraces the soul, now he takes a Saint by the hand, now he causes his goodness and glory to passe before the soul, now he opens his bosom to the soul, now the soul shall be of his Court and Conncel, now the clouds shall be scatterd, now it shall be no longer night with the soul, now the soul shall sit no longer mourning in the valley of darknesse, now Christ will carry the soul up into the Mount, and there reveal his glory to it, that it may act high and brave, noble and glorious in the face of difficulties and discouragements. Christ did intend to put *Peter, James, and John* upon hard and difficult service, and there-fore

Job 30. 31.

Psal. 137. 3.
Pl. 77. 7, 8, 9.

2 Cor. 5. 14.

Barth.
Divine love hath a compulsive faculty it is very powerfull to put the soul upon acting in the highest and hardest services for Christ.

Mat. 17. 1. to 5.

fore brings them up into an high Mountain, and there gives them a vision of his beauty and glory; there they see him transfigured, metamorphized, or transformed, there they see his face shining as the Sun, and his Rayment glistering. In the Mount he shewes them such beams of his Deity, such sparkling glory, as did even amuze them, and amaze them, transport them, and astonish them; and all this grace and glory, this goodnesse and sweetnesse Christ shewes them, to hearten and encourage them to own him and his truth, to stand by him and truth, to make him and his truth known to the world, though hatred, bonds, and contempt did attend them in so doing.

Acts 9. 1. to
#3.

Chrysostome
saith, That he
was *Insatiabilis*
Dei cultor, an
unsatiable ser-
ver of God.

Thus God dealt with *Paul* before he put him upon that hard and dangerous Service that he had cut out for him. He takes him up into Heaven, and sheds abroad his love into his heart, and tells him that he is a chosen vessel; he appears to him in the way, and fills him with the Holy Ghost, that is, with the gifts, graces, and comforts of the Holy Ghost, and straightway he falls upon preaching of Christ, upon exalting of Christ, to the amazing and astonishing of all that heard him. And as he had more clear, full, and glorious manifestations of Gods love and favour then others,

thers, so he was more frequent, more abundant, and more constant in the work and service of Christ, then others.

And this hath been the constant dealing of God with the Patriarks, as with *Abraham, Isaac, and Jacob, &c.* and with the Prophets, as with *Moses, Isaiah, Jeremiah, Ezekiel, &c.* when he hath put them upon weighty services, he hath shied abroad his love into their hearts, he hath set his Seal upon their spirits, and made them to know, that he hath set them as a Seal upon his hand; he hath assured them of his countenance, and of his presence, and of his assistance; he hath told them, though others should desert them, yet he will stand by them and strengthen them, and support them, and uphold them with the right hand of his Righteousnesse; he hath told them, that his power should be theirs to defend them, and his wisdom should be theirs to direct them, and his goodnesse should be theirs to supply them, and his grace should be theirs to heale them, and his mercy should be theirs to pardon them, and his joy should be theirs to strengthen them, and his promise should be theirs to cheer them, and his spirit should be theirs to lead them: And this hath made them as bold as Lyons, this hath made them steadfast, and stand close to the work of God in

2 Cor. 11, 21. sh.

It is sufficient to point at these instances, they are so notoriously known to all that know any thing of the Scripture in power.

As he in *Platibland* of the *Strychians*, that although they had no Musick nor Vines among them (yet as better things) they had gods. Some Saines though they may want this, and that outward encouragement in the service of God; yet they shall enjoy his presence that is better then all other things in the world.

the face of all dangers and difficulties, this hath made them with stout *Nehemiah*, scorn to desist or flin from the work of the Lord, this hath made their Bowes to abide in strength, though the Archers have shot sore at them. Now there are considerable Reasons, why God is pleas'd to give his Children some sweet tastes of his love, some assurance of his favor, when he puts them upon some hard and difficult service, and they are these that follow.

The first Reason.

Apolonius, as Philistatus reports, being asked if he did not tremble at the sight of the Tyrant, made this answer, God which hath given him a terrible countenance, hath given also unto me an undaunted heart, &c.

Acts 20. 23.

1 **T**HAT they may not faint nor falter in his service, but go thorow it resolutely and bravely, in the face of all difficulties and oppositions. When God put *Joshua* upon that hard service of leading and Governing his people *Israel*, he assures him of his love, and of his presence: *Fear not, be of good courage, I am with thee.* And this makes him hold on, and hold out in the service of the Lord bravely and resolutely, in the face of all discouragements. *Chuse you whom you will serve, whether your fathers gods or the gods of the Amorites; but as for me, and my house, we will serve the Lord.* So when the Lord put *Paul* upon such service that occasioned bonds and afflictions to abide him in every City, he gives him a taste of

Hea-

Heaven before hand, and lifts up the light of his countenance upon him, and this makes him resolute and bold in the work of the Lord. Now *Paul* will not *consult with flesh and blood*; now it is not reproaches, nor stripes, nor Prisons, nor whips, nor perils, nor deaths, that can make him look back, having put his hand to the Lords Plow. O, the beamings forth of Divine love upon his soul, filled him with that courage and resolution, that with *Shammab* (one of *David's* Worthies) he stands and defends the field, when others fall and flye and quit the field.

Gal. 2. 19,
16, 17.

2 Tim. 4. 16,
17.

The second Reason.

2 **G**OD gives his people some taste of his love, some sense of his favour, when he puts them upon hard and difficult services, Because else he should not only act below himself, as he is a wise God, a faithfull God, a powerfull God, a mercifull God, a righteous God, &c. But also act below his poor weak Creatures; For what Husband will put his Wife, what Father will put his Child, what Master will put his Servant, what Captain will put his Souldier, what Prince will put his Ambassadors upon hard and difficult services, but they will smile upon

And to imagine that ever the great God will act below the wisdom of those that are foolishness in the very abstract, is the greatest madness and blasphemy in the world.

I

son

Isa. 42. 8.
 & 48. 11.

*Solus amor ne
 scit difficulta-
 tes. Love
 knows no
 difficulties.*

*Melancthon
 was such a
 man, whom
 Luther encour-
 aged thus.
 Why should
 we fear a con-
 quered world,
 that have
 Christ the
 Conqueror on
 our side? &c.*

on them, and speak kindly to them, and make large promises to honour their persons, and kindly to accept, and nobly to reward their services? &c. Surely none. And will God, will God, who will not give his glory to those that have the most glorious beings, suffer his glory to be clouded and eclipsed by the prudent actings of weak Worms? Surely no.

The third Reason.

3 **G**OD lifts up the light of his countenance upon his people, when he puts them upon hard and difficult services, That they may never repent of lifting themselves in his service. Ah! did not the Lord warm the hearts of his people with the glorious beams of his love, when he puts them upon hard work, they would be ready, when they meet with oppositions and hazards, to throw up all, and to sit down lamenting and repenting that ever they were engaged in his service. They would be as peevish and froward as *Jonah*, and with him venture a drowning, to shift off Gods service. Ah, but now the Lord by letting his goodnesse drop upon their hearts, and by putting an earnest penny into their hands, he causes them to goe cheerfully on in his work, without sighing or re-
 penting.

pening. The kisses and embraces of God doe put such life, such spirit, such mettle into their souls, as makes them bid defiance to the greatest dangers, and as Crowns them Conquerors of the greatest difficulties. Ah, sayes a soule that hath walked some turns in Paradise, what is drosse to gold? what is darknesse to light? what is Hell to Heaven? no more are all difficulties and oppositions to me, who have found the sweetnesse of Divine grace, and have had the happinesse to lye in the bosom of God.

Dioclesian the worst and last Persecutor in all the Ten Persecutions, observed, *That the more he sought to blot out the name of Christ, the more it became legible; and to block up the way of Christ, the more it became passible; and whatever of Christ he thought to root out, it rooted the deeper, and rose the higher in the hearts and lives of the Saints, among whom he had scattered the beams of his love, and the rich Pearls of his grace.* Such souls as have once been in the arms of God, in the midst of all oppositions, they are as men made all of fire, walking in stubble, they consume and overcome all oppositions, all difficulties are but as whetstones to their fortitude. The Moon will run her course, though the Dogs bark at it; so will all those choice soules that have

As they said
once of the
Grecians in the
Epigram,
whom they
thought in-
vulnerable,
We shoot at
them, but they
fall not down;
we wound
them, and yet
not kill them.

found warmth under Christs wings, run their Christian race, in spite of all difficulties and dangers. The Horse neighs at the Trumpet; the *Leviathan* laughs at the Spear; so does a Saint, under the power of assurance, laugh at all hazards and dangers that he meets with, in the Lords service. The sense of Gods love, and goodnesse makes him to triumph over the greatest difficulties,

The fourth Reason.

4 **A**ND lastly, Gods gives his people some taste of his love, when he puts them upon hard and difficult services, that the mouths of the wicked may be stoppt; should God lay heavy burdens upon his peoples shoulders, and not put under his fingers to give some ease; should God double their tale of brick, and yet deny them straw; should God engage them against a potent enemy, and then desert them; should God send them upon some weighty embassage, and not give proportionable encouragements to them; what would the world say? would they not say, that he is a hard Master, and that his wayes are not equall? would they not say, verily they are lyars that say he is glorious in power, and wonderfull in counsell, and infinite

Exod. 33. 12.
Num. 14. 12.
to 16.

infinite in mercy, and admirable in goodness, and rich in grace, and unsearchable in his understanding? for surely, were he, he could not, he would not put his Children upon such hard and dangerous services, but he would own them; and stand by them; he would assist them, and smile upon them; he would be as careful to bring them bravely off, as he hath been ready to bring them freely on. O, he could not see them in Garments rouled in blood, but his bowels would yern towards them, and he would arise, and have mercy on them.

Then thirdly, Waiting times are times wherein God is pleased to give his people some sweet tastes of his love, and to lift up the light of his countenance upon them. *I waited patiently for the Lord* (saith David) *and he inclined unto me, and heard my cry: He brought me up also out of a horrible pit (or out of a pit of nois), out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God.* After God had exercised Davids patience in waiting, he sweetly breaks in upon him, and knocks off his bolts, and opens the prison doors, and takes him by the hand, and leads him out of the pit of noise and confusion, in which he was, and causes his love and

Psa. 40. 1, 2, 3.

קוה קויתי

Waiting I waited.

Luke 2. 25.
to 33.

Psa. 37. 14.

Isa. 49. 23.
These words
shall not be a-
shamed, in the

goodnesse so to beam forth upon him as causes his heart to rejoyce, and his tongue to sing. So after devout *Simeon* had waited for the consolation of *Israel*, that is, for Christs coming, the Holy Ghost falls upon him, and leads him to a sight of Christ in the Temple; and this makes the good old man sing, (*nunc dimittas*). *Now let thy servant depart in peace.* Ah says *Simeon*, I have lived long enough, now I have got Christ in my heart, and Christ in my arms; who is my light, my life, my love, my joy, my crown let me depart according to thy Word. Ah Saints, I appeal to you, have not many of you found by experience, the sweet breathings of Christ upon you, even whilst you have been waiting at the door of Mercy; while you have been weeping and waiting, hath not the Lord Jesus come in, and said, *Peace be to you.* Waiting soules, be of good cheer, it is I, be of good cheer, your sins are pardoned? surely you have. Hath not God made that word good unto you, *Wait on the Lord, be of good courage, and he shall strengthen thine heart?* Wait, I say, on the Lord; yes. And hath he not made that good to you, *They shall not be ashamed that wait for me?* That is, they shall not be deceived, or disappointed of their hopes and expectations that wait for me, yes.

yes. And have you not found that word made sweet to your souls, *Therefore will the Lord wait, that he may be gracious; blessed are all they that wait for him?* yes. And hath not the Lord made that word good to you, *The Lord is good unto them that wait for him, to the soule that seeketh him?* Yes. Waiting souls, remember this, Assurance is yours, but the time of giving it is the Lords; the Jewel is yours, but the season in which he will give it, is in his own hand; the gold Chain is yours, but he only knowes the hour wherein he will put it about your necks. Well, wait patiently and quietly, wait expectingly; wait believingly wait affectionately, and wait diligently, and you shall find that Scripture made good in power upon your soules, *Yet a little little while, and he that shall come, will come, and will not tarry.* He will certainly come, he will seasonably come, he will suddenly come, as the Prophet *Malachy* speaks, *Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seeke, shall suddenly come to his Temple; even the messenger of the Covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts.* Well, I will say but this, if Assurance of Gods love be not a Jewel worth a waiting for, it is worth nothing.

Hebrew Di-
ket, doe not
simply in po-
that such shall
not be brought
to shame, or
shall not pe-
rish, but that
he shall be
advanced to
great dignity
and glory, to
everlasting
happinesse
and blessed-
nesse.

Isa 30. 18.

Lam. 3. 25.

Heb. 10. 37.

Ysaiah 40.

Isaiah

Isaiah 3. 3.

Mal 3. 1.

*Non parua sed
causa facit mar-
tyrem.*

*Adversus gen-
tes, gratus
agimus quod a
molestis hominibus
liberemur, scilicet
Omnium.*

We thank you
for delivering
us from hard
task-masters,
that we may
enjoy more
sweetly the
bosome of
Christ.

Fourthly, Suffering times are times wherein the Lord is pleased to give his people some sense of his favour. When they are in sufferings for righteousness sake, for the Gospels sake, then usually God causes his face to shine upon them. Now they shall hear best Newes from Heaven, when they hear worst from Earth; God loves to smile most upon his people, when the world frowns most, when the world puts their Iron chaines upon their legs, then God puts his golden chaines about their necks; when the world puts a bitter cup into their hands, then God drops some of his Honey, some of his goodnesse and sweetnesse into it. When the world is ready to stone them, then God gives them the white stone; and when the world is a tearing their good names, then he gives them a new name, that none knowes but he that hath it, a name that is better then that of Sons and daughters. When the world cryes out, *Crucifie them, crucifie them*, then they hear that sweet voyce from Heaven, *These are my beloved ones, in whom I am well pleased*. When the world cloaths them with rags, then the Lord puts on his Royal Robes, and makes a secret Proclamation to their spirits, *Thus shall it be done to the men whom the King is pleased to honour*. When the world gives

gives into one hand a Cup of water, God gives into the other a Cup of *Nectar*, a Cup of *Ambrosia*. When the World gnasheth upon them, and presents all imaginary tortures before them, then the Lord opens Paradise to them, as he did to *Stephen*. When *Paul* and *Silas* were in Prison for the Gospel sake, then God fills them with such unspeakable joy, that they cannot but be singing, when others were sleeping. God turns their Prison into a Pallace, a Paradise, and they turn his mercies into praises. *Paul* and *Silas* found more pleasure then pain, more joy then sorrow, more sweet then bitter, more day then night, in the Prison.

God will make some beams of his goodness and glory to break thorow stone walls, to warme and glad the hearts of his suffering ones. When *John* was banished into the Isle of *Pathmos*, for the Word of God, and the testimony of *Jesus*, then he is filled with the Spirit, and hath the choicest manifestations, and the most glorious Revelations that ever he had all his days. Now God makes him one of his Court and Counsel, and tells him what glorious and mighty things shall be in the latter days. Now he is in a Spirituall rapture, and extasie, and carried above himself, and above all outward

Acts 7. 50.
Et 16. 25, 24.
He thinks,
said one, I
tread upon
Pearls, when
he trod upon
hot burning
coals; and I
feel no more
pain, then if
I lay in a bed
of down, and
yet he lay in
flames of fire.

Rev. 1. 9, 10.
He was ban-
ished thither
by *Domitian*
the Tyrant.
Vide *Euseb.* l.
3. c. 18. Vide
Plin. l. 4. c. 12.

ward things, to attend those glorious Visions, that God would make known to him.

It was Gods lifting up the light of his countenance, that made the Martyrs to sing in the fire, to clap their hands in the flames, and to tread upon hot burning coales, as upon beds of Roses. This made one say, when he felt the flame come to his beard, *What a small pain is this, to be compared to the glory to come? What is a drop of Vinegar put into an Ocean of wine? What is it for one to have a rainy day, that is going to take possession of a Kingdome?* The smiles of God made another to sing under dreadfull sufferings (*Christianus sum*) *I am a Christian.* And this made the Christians to sing in *Tertullians* time, (*Cruelitas vestra gloria nostra*) *Your cruelty is our glory.*

This made a *French* Martyr to say, when the Rope was about his fellowes neck, *Give me that golden chain, and dub me a Knight of that Noble Order.* This made another to desire, when he was to dye, the favour of having his Chains buried with him, as the Ensignes of his honour.

This made *Basil* to say, *Fire, sword, prison, famine, are all a pleasure, a delight unto me.* This made *Paul* to rattle his Iron Chains, and to glory in it, more then worldly

Vincentius.

Sanctus.

*Nihil sentit
cuncta in seculo,
quando crucis
est in celo.*

worldly men glory in all their outward glory.

This made *Theodore* to complain, that his Persecutors did him wrong, when they took him off the Rack, and ceased tormenting of him; for said he, *All the while I was on the Rack, I found me thought, there was a young man in white, an Angel stood by me, which wiped off the sweat; and I found a great deal of sweetness in it, which now I have lost.*

To conclude, The smiles of God upon the Prisoners of hope, is that which makes them more cheerfull and delightfull in their sufferings, then Jesus Christ was in his.

When *Faninus* an Italian Martyr was asked by one, why he was so merry at his death, sith Christ himself was so sorrowfull: Christ (said he) sustained in his soule all the sorrowes and conflicts with Hell and Death, due to us, by whose sufferings we are delivered from sorrow, and fear of them all; and therefore we have cause of rejoycing in the greatest sufferings.

Now there are these speciall Reasons to be given, why the Lord is pleased in suffering times to visit his people with his loving kindnesse, and to lift up the light of his countenance upon them.

Sufferings are the ensignes of heavenly Nobility. No wonder then that the Saints are so joyfull under them.

The

The first Reason.

Christian fortitude is in *ferendo non in feriendo*, not in smiting, but suffering.

Wil. Flower, Apollonius, Basil, Fulgencius, Giles of Braxels, Alexander Halet, Polycarpus, Calixtus, Luthers, Brentius, Bullinger. These and many more have been eminent in patience under sore trials.

THAT their patience and constancy under the Crosse, may be invincible. God knows right well, That if his left hand in suffering times be not under his people, and his right hand over them, if he does not give them some sips of sweetnesse, some relishes of goodnesse, they would quickly grow impatient and inconstant. O, but now the smiles of God, the gracious discoveries of God, makes their patience and constancy invincible, as it did *Vincencius*, who by his patience and constancy, maddened his tormentors; wherefore they stripped him stark naked, whipped his body all over to a gore blood, sprinkled Salt and Vinegar over all his wounds, set his feet on burning coals, then cast him naked into a loathsome Dungeon, the pavement whereof was sharp shells, and his bed to lye on a bundle of thorns. All which this blessed Martyr received, without so much as a groan, breathing out his spirit in these words, *Vincencius is my name, and by the grace of God I will be still Vincencius, in spite of all your Torments.* Persecution brings death in one hand, and life in the other; for while it kills the body, it Crowns the soul.

The

The most cruell Martyrdome is but a crafty trick to escape death, to passe from life to life, from the Prison to Paradise, from the Crosse to the Crown.

Justin Martyr sayes, That when the Romans did immortalize their Emperors (as they called it) they brought one to swear that he see him goe to Heaven out of the fire. But we may see (by an eye of faith) the blessed soules of suffering Saints flye to Heaven, like *Elias* in his fiery Chariot, like the Angel that appeared to *Manoah* in the flames.

Judg. 13. 20.

John Hus Martyr, had such choyce discoveries of God, and such sweet incomes of the Spirit, as made his patience and constancy invincible. When he was brought forth to be burned, they put on his head a Triple Crown of paper, painted over with ugly Devils; but when he saw it, he said, *My Lord Jesus Christ for my sake did wear a Crown of Thorns, why should not I then for his sake wear this light Crown, he is never so ignominious? truly I will doe it, and that willingly.* And as they tyed his Neck with a Chain to the stake, smiling, he said, *That he would willingly receive the same chain for Jesus Christes sake, who he knew was bound with a far worse Chain for his sake.* Well remember this, their names that by a patient suffering are written in red letters of blood

A patient man under reproaches, is like a man with a sword in one hand, and a Selve in the other; he could wound, but he will heal.

The Motto of patient soules is (*Phra pro Christo toleranda*) We must suffer more then so for Christ.

blood in the Churches Kalender, are written in golden letters in Christs Register, in the Book of life.

The second Reason.

² **A** Second Reason why the Lord lifts up the light of his countenance upon his people in suffering times, and that is for the confirmation of some for the conversion of others, and for the greater conviction and confusion of their adversaries, who wonder, and are like men amazed when they see the comfort, and the courage of the Saints in suffering times, *Pauls* choice carriage in his bonds was the confirmation of many. And many of the Bretheren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. And as the sufferings of the Saints do contribute to the confirmation of some, so by the blessing of God, they contribute to the conversion of others. *I beseech thee (says Paul) for my son Onesimus, whom I have begotten in my bonds.* It was a notable saying of *Luther* (*Ecclesia totum mundum convertit sanguine & oratione*) The Church converteth the whole world by blood and prayer. *Basl* affirms, That the Primitive Saints shewed so much Heroick zeal and constancy, that many of the

Phil. i. 14.
vide *Elias*.

Phil. 10.

They knew it could be but a days journey between the Cross and Pa

the Heathens turned Christians, so that choice spirit that the Saints have shewed in their sufferings (when Christ hath overshadowed them with his love, and stayed them with flagons, and comforted them with apples) hath maddened, grieved, vexed, and extremely tormented their tormentors.

Lactantius boasts of the bravenesse of the Martyrs in his time; *our children and women* (not to speak of men) do in silence overcome their tormentors, and the fire cannot so much as fetch a sigh from them.

Hegefippus reports an observation of *Antoninus* the Emperor, viz. That the Christians were most courageous and confident always in Earth-quakes, whilst his own Heathen Souldiers were as such accidents most feareful and dis-spirited. Certainly no earthquakes can make any heart quakes among the suffering Saints, so long as the countenance of God shines upon their face, and his love lies warm upon their Hearts. The suffering Saint may be assausted, but not vanquished; he may be troubled, but can never be conquered; he may lose his head but he cannot lose his Crown, which the righteous Lord hath prepared and laid up for him. The suffering Saint shall still be master of the day; though they kill him, they cannot hurt him; he may suffer death, but never

radice, between that short storm, and an eternal calm.

It would be too tedious to give you an account of all particular persecutors in this case, whom the courage, faith, and patience of the Saints have tired out and made weary of their lives, and also bred wonder and astonishment, in beholders and Readers.

2 Tim. 4. 7, 8.

Mori posse. vincis non posse.

Rev. 12. 11.

O Lord Jesus,
said one, I love
thee (plusquam
ma, plusquam
ma, plusquam
me) more
then all my
goods, more
then all my
friends, yes,
more then my
very life.

never conquest. And they overcame him
by the blood of the Lamb, and by the word
of their testimony, and they loved not their
lives unto the death. They love not their
lives, that love Christ and his truth, more
then their lives, they that slight, contemn
and despise their lives, when they stand
in competition with Christ, may be truly
said not to love their lives. In these
words you see, that the Saints by dying,
do overcome, *They may kill me*, said
Socrates of his enemies, *but they cannot
hurt me*. A Saint may say this, and more.
The Herb *Heliotropium* doth turn about
and open it self, according to the motion
of the Sun. So do the Saints in their suf-
ferings, according to the internall moti-
ons of the Sun of righteousness upon
them.

The third Reason.

3 **A** Third Reason why the Lord
causes his goodnesse to passe
before his people, and his face to shine
upon his people, in suffering times, and
that is, for the praise of his own Grace,
and for the glory of his own Name, God
would lose much of his own glory, if he
should not stand by his people, and com-
fort them, and strengthen them in the
day of their sorrows. Ah the dirt, the
scorn,

from the contemp, that vain men would
cast upon God. Look as our greatest
good comes thorow the sufferings of
Christ, so Gods greatest glory (that he
hath from his Saints) comes thorow
their sufferings. *If ye be reproached for
the name of Christ, happy are ye, for the
Spirit of glory, and of God, resteth upon you
On their part, he is evil spoken of, but on
your part he is glorified.* It makes much
for the glory of God, that his people
are cheared and comforted, quickned and
raised, spiritualized and elevated in the
day of their sufferings. O, the sight of
so noble a spirit in the Saints, causes o-
thers to admire God, to lift up God, to
fall in love with God, and to glorifie
God; for owning his people, and for be-
ing a light to them in darknesse, a joy to
them in sorrow, and a pallace to them in
prison. God is very sensible of the ma-
ny praises and prayers that he should
lose, did he not cause his love, and his
glory to rest upon his people in suffering
times. There is nothing that God is so
tender of, as he is of his glory, and that
his heart is so much set upon as his glory
and therefore he will visit them in a pri-
son, and feast them in a dungeon, and
walk with them in a fiery furnace, and
shew kindnesse to them in a Lyons den,
that every one may shout and cry, Grace

E

Grace,

Exod. 32. 12.
Numb. 14. 13.

1 Pet. 4. 14.
Vide Bixen.

Dan. 3. 28,
19, 30.
Dan. 6. 25,
26, 27.

Isa. 43. 11.

Gen. 39. 20
Dan. 6.

Zech. 4. 7.

Grace. God loves to act in such ways of Grace towards his suffering ones, as may stop the mouths of their enemies, and cause the hearts of his friends to rejoyce.

The fourth Reason.

4 **B**elieving times are times wherein the Lord is graciously pleased to lift up the light of his countenance upon his people; when his children are in the Exercise of Faith, then the Lord is pleased to make known his goodness, and to seale up to them everlasting happinesse, and blessednesse, Eph. 1. 13. *In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation: In whom also after that ye believed ye were sealed with the holy Spirit of promise; Or in whom believing ye were sealed, that is, As you were in the very Exercise and Actings of Faith upon the Lord Jesus Christ, the Spirit of the Lord made sure, and sealed up to you your Adoption, your Reconciliation, your Pardon, and everlasting inheritance.*

Him that honours Christ by believing, by fresh and frequent acts of faith upon him, him will Christ certainly honour and secure by setting his seal and mark upon him, and by assuring of him of a Kingdom

Es. 44. 17. now
omnes. Vide
Beza & Calvin

come that shakes not, of riches that corrupt not, and of glory that fades not. Ah Christians, you wrong two at once, Christ and your own souls, whilst you thus reason, Lord give me first Assurance, and then I will believe in thee, and rest upon thee; whereas your great work is to believe, and to hold on believing and acting of faith on the Lord Jesus, till you come to be assured and sealed up to the day of redemption. This is the surest and shortest way to Assurance.

That is a remarkable passage of the Apostle in Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. The God of hope (saith the Apostle) shall fill you with all joy and peace in believing. That is, whilst you are in the exercise and actings of faith, the God of hope shall fill you with that joy that is unspeakable and full of glory, and with that peace that passes understanding.*

Faith is the Key that unlocks Paradise, and lets in a flood of joy into the soul. Faith is an appropriating Grace, it appropriates all to it self; it looks upon God, and sayes with the Psalmist, *This God is my God for ever and ever.* It looks upon Christ, and sayes, *My beloved is mine, and his desires are towards me.* It

will fill you, from whence that signifies to be filled with joy and peace, as the sails of a ship are filled with wind.

Ps. 63. 1.
& 49. 14.
Cant. 7. 10.

1 Pet. 1. 4.

2 Tim. 4. 8.

*Tantum possumus,
quantum credimus.*

Judg. 14. 14.

looks upon the precious Promises, and sayes, These precious Promises are mine. It looks upon Heaven, and sayes, *Henceforth is laid up for me a Crown of righteousness*; and this fills the soul with joy and peace. Faith hath an influence upon other graces; it is like a silver thred that runs thorow a Chain of Pearle; it puts strength and vivacity into all other virtues. It made *Abraham* to rejoyce, and it made *Noah* sit still and quiet in the midst of a deluge.

Faith is the first pin that moveth the soul, it is the spring in the watch that sets all the golden wheels of love, joy, comfort, and peace a going. Faith is a root Grace, from whence springs all the sweet flowers of joy and peace. Faith is like the Bee, it will suck sweetnesse out of every flower, it will extract light out of darknesse, comforts out of distresses, mercies out of miseries, wine out of water, Honey out of the Rock, and meat out of the eater. 1 Pet. 1. 8. *Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable, and full of glory.* Upon the exercise of faith, their hearts are filled with joy, with unspeakable joy, with glorious joy. Faith sees in Christ (*Plenitudo abundantia*, and *Plenitudo redundantia*) a fullnesse of abundance, and a fullnesse of

redundancy, and this fills the heart with glorious joy.

Ah Christians! believing, believing is the ready way, the safest way, the sweetest way, the shortest way, the only way to a well-grounded Assurance, and to that unspeakable joy & peace that flows from it, as the effect from the cause, the fruit from the root, the stream from the fountain. There is such Assurance, & such joy, that springs from the fresh & frequent actings of faith, that cannot be express'd, that cannot be painted. No man can paint the sweetness of the Honey-comb, the sweetness of a clustre of *Canaan*, the sweetness of *Paradise*, the fragrantcy of the *Rose of Sharon*. As the being of things cannot be painted, & as the sweetness of things cannot be painted, no more can that Assurance and joy that flows from believing, be painted or express'd; it is too great and too glorious for weak man to paint or set forth.

When *Abraham* believed in hope, against hope, and when in the face of all dangers and difficulties, he put forth such noble and glorious acts of faith, as to conclude *That the Lord would provide himself a Lamb for a burnt-offering*, and that in the Mount he would be seen; God is fortaken with the actings of his faith, and the effects of it, that he

There is in Christ: or only (*Plinius* do write, but *Plinius* for the fullness of a vessel, but the fullness of a fountain, and this makes the heart of a Saint leap, when he sees it by an eye of faith.

RCM. 4. 18.

*Domine pro-
videre; The
Lord will
provide, w^{ch}
Maximilian
pious Morro:
and should be
every Saints
Morro in
Prayers and
troubles.*

sweats by himself, *That in blessing he would blesse him* (that is, I will certainly blesse him; and will blesse his blessing to him) *and in multiplying, he would multiply his seed as the Stars of Heaven, and as the Sand which is upon the Sea shore.* Now the Angel of the Lord (viz. the Lord Jesus, as his own words shew, *Vers. 12, 15, 16.*) calls unto *Abraham* out of Heaven, not once, but twice; and now he shewes his admirable love in countermanding of *Abraham*, and in providing a Ram (even to a miracle) for a burnt offering.

And thus you see that *Believing times* are times wherein the Lord is graciously pleased to reveale his love, and make known his favour to his people, and to look from Heaven upon them, and to speak again and again in love and sweetnesse to them.

*Pla. 63. 3, 4.
Also by the
Holy Ghost
is meant the
extraordinary
gifts of the
Sp^{ir}it v^{ch} 45. 46.
Acts 11. 15.
Therefore says
the Apostle, do
not leave the
substance for
a shadow, the*

Fifthly, Hearing and Receiving times are times wherein the Lord is graciously pleased to cause his face to shine upon his people. When they are a hearing the word of life, and a breaking the bread of life, then God comes in upon them; and declares to them that love that is better then life. *Acts 10. 44.* *While Peter yet spake these words, the holy Ghost fell on all them which heard the word: As Peter was speaking*

speaking, the Holy Ghost (that is, the
graces of the Holy Ghost, *viz.* the joy,
the comfort, the love, the peace, &c. of
the Holy Ghost) fell upon them. So in
Gal. 3. 2. *This enely would I learn of you,*
received ye the Spirit by the works of the
Law, or by the hearing of faith?

By the Spirit here, *Calves* and *Bullin-*
ger, and other Expositors, doe under-
stand the joy, the peace, the Assurance
that is wrought in the heart, by the hear-
ing of faith, that is, by the doctrine of
the Gospel; for in these words of the
Apostle, hearing is put for the thing
heard, and faith for the doctrine of the
Gospel, because the Gospel is the ordina-
ry means of working faith. *Faith comes*
by hearing, saith the Apostle. So *1 Thes.*
1. 5; 6. *For our Gospel came not unto you*
in word enely, but also in power, and in the
Holy Ghost, and in much assurance, as ye
know what manner of men we were among
you for your sakes. And so beeing follo-
wers of us, and of the Lord, having received
the word in much affliction, with joy of the
Holy Ghost.

In these words you have a *Bryne*
Power attending *Pauls* Ministry; a pow-
er conviencing, enlightning, humbling,
raising, delighting, reforming, renewing,
and transforming of them that heard
him. Also you have the sweet and blef-

See for a chan-
dle, and sold
meat for milk
which none
would do, ex-
cept they
were be-
witched,
Gal. 3. 1.

By the Holy
Ghost in this
Text cannot
be meant the
extraordinary
gifts of the
Spirit, & that
first, because
they were no
evidences of
Election. Se-
condly, be-
cause many
vessels of
wrath have
been parta-
kers of them.
Thirdly, many
of Gods
choise and
chosen ones
have been de-
stitute of
those extra-
ordinary gifts.

sed testimony of the Spirit attending his Ministry, and assuring those of their Effectual Calling and Election, upon whom the Word came in power, and raising up their spirits to joy in the midst of sorrow. Ah you precious Sons and Daughters of *Sion*, that have sate waiting and trembling at Wisdoms door, tell me, tell me, Hath not God rained down Manna upon your souls, whilest you have been hearing the Word? Yes. Hath not God come in with power upon you, and by his Spirit, sealed up to you your Election, the Remission of your sins, the Justification of your persons, and the salvation of your soules? Yes. Without controversie, many Saints have found Christs lips (in this Ordinance) to drop honey and sweetnesse, marrow and fatnesse.

Gen. 22. 8.
This Ordinance is a Cabinet of Jewels, in it are abundance of spiritual springs, and rich Mines, heavenly Treasures.

And as Christ in hearing times, when his people are a hearing the Word of Life, does lift up the light of his countenance upon them; so when they are a receiving the Bread of Life, he makes known his love to them, and their interest in him; in this Feast of fat things, the Master of the Feast, the Lord Jesus comes in the midst of his guests, saying, *Peace be unto you*. Here the beames of his glory do so shine, as that they cause the hearts of Children to burn within them, and as

scat-

scatters all that thick darkness and cloud that are gathered about them. When Saints are in this Wine Celler, Christs Banner over them is love, When they are in this *Canaan*, then he feeds them with Milk and Honey. When they are in this Paradise, then they shall taste of Angels Food. When they are at this Gate of Heaven, then they shall see Christ at the right hand of the Father. When they are before this Mercy Seat, then they shall see the bowels of mercy rowling towards them. In this ordinance they see that, and tast that, and feel that of Christ, that they are not able to declare and manifest to others: In this Ordinance Saints shall see the truth of their graces, and feele the increase of their graces, and rejoyce in the cleareness of their Evidences: In this Ordinance Christ will seal up the Promises, and seal up the Covenant, and seal up his Love, and seal up their pardon sensibly to their souls. Many precious souls there be, that have found Christ in this Ordinance, when they could not find him in other ordinances, though they have sought him sorrowingly: Many a cold soul hath been warmed in this Ordinance, and many a hungry soul hath been fed with Manna in this Ordinance, and many a thirsty soul hath been refreshed with

Every gracious soul may say not only (*Credo vitam eternam, & edo vitam eternam*) I believe life eternal, but I receive, I see life eternall.
* Every wicked soule that takes the cup, may say (*Calix vitæ, calix mortis*) the cup of life is made my death.
1 Cor. 11. 27.

with Wine upon the Lees in this Ordinance, and many a dull soul hath been quickned in this Ordinance, (* I do not say, That ever a dead soul hath been invivified in this Ordinance, this being an Ordinance appointed by Christ, not to beget Spiritual Life where there was none, but to increase it where the Spirit hath formerly begun it.) In this Ordinance, weak hands, and feeble knees have been strengthened, and fainting hearts have been comforted, and questioning souls have been resolved, and staggering souls have been settled, and falling souls have been supported. Ah Christians, if you will but stand up and speak out, you must say, That in this Ordinance, there hath been between Christ and you, such mutual kisses, such mutual embraces, such mutual opening and shutting of hands, such mutual opening and closing of hearts, as hath made such a heaven in your hearts as cannot be exprest, as cannot be declared. Christ in this Ordinance opens such boxes of precious Oynement, as fill the Saints with a spiritual savor; he gives them a cluster of the Grapes of *Canaan*, that makes them earnestly look and long to be in *Canaan*. The Christians in the Primitive times upon their receiving the Sacrament, were wont to be filled with that zeal and fervor, with that

Numb. 13. 23,

24, 25.

Cypri. 4. Ep. 6.

Aug. in Joh.

Tract. 27. Sec.

that joy and comfort, with that high fortitude, and assurance, that made them to appear before the Tyrants with transcendent boldnesse and cheerfulness, as many Writers do testifie. Now there are these Reasons, why God is pleased to lift up the light of his countenance upon his people, when they are a hearing the Word of Life, and a breaking the Bread of Life.

The first Reason.

1 **T**Hat they may highly prize the Ordinances, the choice Discoveries that God makes to their souls in them, works them to set a very high price upon them. O, says such souls, we cannot but prize them, we cannot but affect them for what of God we have enjoyed in them. Many there are that are like old *Barzillai*, that had lost his taste and hearing, and so cared not for *Dauids* feasts and musick; so many there are that can see nothing of God, nor tast nothing of God in Ordinances; they care not for Ordinances, they slight Ordinances. O but souls that have seen, and heard, and tasted of the goodnesse of the Lord in Ordinances, they dearly love them, and highly prize them. *I have esteemed thy Word,* says *Job*, *above my*

Psa. 63. 2, 3.

Can. 2. 3.

Psa. 119. 10.

This age is

full of careless

Gallio's (*Acts*

18. 17.) that

care not for

these things.

Psa. 84. 10, 11.

Job 23. 12.

Better that

the Sun shine

not, then that

Christians

preach not.

Psa. 27. 4.

necessary food: And David sings it out, *The Law of thy mouth is better unto me then thousands of gold and silver.* Luther prized the Word at such a high rate that he saith, He would not live in Paradise, if he might, without the Word; (*As cum verbo etiam in inferno facile est vivere*) but with the Word he could live in hell it selfe.

The second Reason.

Pro. 3. 34, 37.

Ruth 2. 15,
16, 17.

Josh. 1. 6.

Josh. 24. 15.

Mal. 3. 1.

Rev. 2. 1.

2 **G**od lifts up the light of his countenance upon his people in Ordinances, that he may keep them close to Ordinances, and constant in Ordinances; the soul shall hear good news from Heaven, when it is waiting at Wisdoms door. God will acquaint the soul with Spiritual Mysteries, and feed it with the droppings of the Hony Comb, that the soul may cleave to them, as *Ruth* did to *Naomi*, and say of them as she said of her *Where these go, I will go, where these lodge I will lodge*; and nothing but death shall make a separation between Ordinances and my soul. After *Jehoshua* had had a choice presence of God, with his spirit in the service he was put upon, he makes a Proclamation, *Chuse you whom you will serve, I and my household will serve the Lord.* Let the issue be what it will, I will cleave

cleave to the service of my God. I will set my soul under Gods spout, I will wait for him in his Temple. I will look for him in the midst of the seven Golden Candlesticks, I have found him a good Master, I will live and dye in his service, I have found his work to be better then wages, I have found a reward, not onely for keeping, but also in *keeping his Commandments*, as the Psalmist speaks. The good words, the sweet aspects, the choice hints, the heavenly intercourse that hath been between the Lord Jesus, and my soul, in his service, hath put such great and glorious engagements upon my soul that I cannot but say with the servant in the Law, *I love my Master, and I will not quit his service, because it is well with me; my ear is bored, and I will be his servant for ever.*

Psa. 119. 11.

Exod. 21. 7.
Deut. 15. 16,
17.

The third Reason

WHy the Lord causes the beams of his love, and the brightnesse of his glory to shine forth upon his people in Ordinances is, To fence and strengthen their soules against all those temptations that they may meet with from Satan and his instruments, that lye in wait to deceive, and by their cunning craftinesse endeavour with all their might

to

Ephes. 4. 14.
as Coia signi-
fies cogging
with a Dye.
Such slights as
cheaters and
false-gamblers
use at Dice.

Chrysostome
saith, That by
the Sacrament
of the Lords
Supper, we
are so armed
against Satans
temptations,
that he fleeth
from us as if
we were so
many (*Leones*
ignem expuen-
tes) Lyons
that spit fire.
Can. 2. 4.
Bibit Hain is
Domus vini,
the House of
Wine.

to work men first to have low thoughts of Ordinances, and then to neglect them, and then to despise them. Now the Lord by the sweet discoveries of himself, by the kisses and love-tokens that he gives to his people in Ordinances, does so in-dear and engage their hearts to them, that they are able not only to withstand temptations, but also to triumph over temptations, thorow him that hath loved them, and in Ordinances manifested his presence, and the riches of his grace and goodnesse to them. The sweet converse, the blessed turnes and walks that the Saints have with God in Ordinances, makes them strong in resisting, and happy in conquering of those temptations that tend to lead them from the Ordinances, which are Christs Banqueting-house, where he sets before his people all the dainties and sweet-meats of Heaven, and bids them eat and drink abundantly, there being no danger of surfeiting in eating or drinking of Christs delicacies. Truly, many a soul hath surfeited of the worlds dainties, and died for ever; but there is not a soul that hath had the honour and happiness to be brought into Christ banqueting-house, and to eat and drink of his dainties, but they have lived for ever.

The

The fourth Reason.

WHY the Lord is pleased to give his people some sense of his love, and some taste of Heaven in Ordinances is, That he may fit and ripen them for Heaven, and make them look and long more after a perfect, compleat, and full enjoyment of God. Souls at first conversion are but rough-cast, but God by visiting of them, and manifesting of himself to them in his wayes, doth more and more fit those vessels of mercy for glory. Ah Christians! tell me, doe not those holy influences, those spirituall breathings, those Divine incomes that you meet with in Ordinances, make your souls cry out with *David*, *As the Hart pantseth after the water brooks; so pantseth my soule after thee O God. My soule thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* So in *Psal. 63. 1, 2.* *O God thou art my God, early will I seek thee; my soule thirsteth for thee, my flesh longeth for thee in a dry and thirsty Land, where no water is. To see thy power and thy glory, so as I have seen thee in the Sanctuary.* In these words you have *David's* strong, earnest, and vehement desires; here you have desire upon desire; here you have the

Isa. 64. 5.

Psa. 42. 1, 2.
The Greeks derive their word for Desire, from a root that signifieth to burn. Now if one should heap never so much fuel upon a fire, it would not quench it, but kindle it the more. So nothing can satisfy the desires of a Saint, but a full celestiall enjoyment of God.

It is not drop
but swimming
in the Ocean,
that will satisfie
a soul that
hath looked
into paradise.

*Plutarch in
vita Camilli*

A full enjoy-
ment of God
is the most
sparkling Dia-
mond in the
ring of glory.

the very flower and vigor of his spirit, the strength and sinews of his soul, the prime and top of his enflamed affections, all strongly working after a fuller enjoyment of God. Look as the espoused Maid longs for the marriage day, the Apprentice for his freedom, the Captive for his ransom, the condemned man for his pardon, the Traveller for his Inn, and the Mariner for his Haven; so doth a soul, that hath met with God in his Ordinances, long to meet with God in Heaven: It is not a drop, it is not a lap and away, a sip and away, that will suffice such a soul: No. This soul will never be quiet, till it sees God face to face, till it be quiet in the bosom of God face to face, till it be quiet in the bosom of God. The more a Saint tastes of God in an Ordinance, the more are his desires raised and whetted, and the more are his teeth set on edge for more and more of God. *Plutarch* saith, That when once the *Gauls* had tasted of the sweet Wine, that was made of the Grapes of *Italy*, nothing would satisfie them, but *Italy Italy*. So a soul that hath tasted of the sweetnesse and goodnesse of God, in Ordinances, nothing will satisfie it, but more of that goodnesse and sweetnesse; a little mercy may save the soul, but it must be a great deal of mercy that must satisfie the

the soul. The least glimpse of Gods countenance may be a staff to support the soul, and a cordial to cherish and comfort the soul, and an ark to secure the soul, and a cloud by day, and pillar of fire by night to guide the soul; but it must be much, very much of God, that must be enough to satisfie the soul.

The fifth Reason.

THe fifth and last Reason, Why the Lord is graciously pleased to give his people some sense of his love, and some assurance of his favor in Ordinances, is, That they may have where-withal to silence, and stop the mouths of wicked and ungodly men, whose words are stout against the Lord, who say, it is in vain to serve God, & what profit is there in keeping his Statutes and Ordinances, and in walking mournfully before the Lord of Hosts. Now the Lord causes his face to shine upon his people in Ordinances, that they may stand up, and bear him witnesse before the wicked world, that he is no hard Master, that he reaps not where he sows not. In Ordinances he kisses them, and there he gives them his love, and makes known his goodnesse and glory, that his Children may from their own experiences, be able

Mal. 3. 13, 14.
The Saints by the gracious Experiences that they have of the sweet breathings of God upon them in ordinances, are able to confute, muzzle, halter, or button up the mouths of vain & wicked

men, who say
unto the Lord
Depart from us
for we desire
not the know-
ledg of thy ways.
What is the Al-
mighty that we
should serve
him? And
what profit
should we have
if we pray un-
to him? Job
21. 14, 15.

to confute all the lies and clamors of
wicked men against God and his ways.
And blessed be God, that hath not left
himself without witnesse, but hath many
thousands that can stand up before all the
world and declare, That they have seen
the beauty and glory of God in his San-
ctuary, that they have met with those
joys and comforts in the ways of God,
that do as far surpasse all other joys and
comforts, as light does darknesse, as Hea-
ven does Hell: That they have met
with such heart meltings, such heart
humblings, such heart revivings, such
heart cheerings, as they never met with
before, in all their days.

Ah, say these Souls, One day in his
Courts, is better then a thousand years
elsewhere. O we had rather with *Moses*
loose all, and be whipped and stripped of
all, then lose the sweet enjoyments of
God in Ordinances. O in them, God
hath been Light and Life, a Joy and a
Crown to our Souls. God is tender of
his own glory, and of his Childrens com-
fort, and therefore he gives them, such
choice aspects, and such sweet visits in
Ordinances, that they may have Argu-
ments at hand to stop the mouths of sin-
ners, and to declare from their own
experience, that all the ways of God
are ways of pleasantnesse, and that all his
paths

Prov. 3. 17.

Psal. 65. 11.

paths drops farnesse. And thus much for the Reasons, Why God lifts up the light of his countenance upon his people in Ordinances, before I passe to the next particlular, it will be necessary, that I lay down these Cautiones to prevent weak Saints from stumbling & doubting, who have not yet found the Lord giving out his favors, and making known his Grace and Love, in such a sensible way to their souls, in breaking the Bread of Life, as others have found,

The first Caution.

NOW the first Caution I shall lay down, is this, That even Believers may sometimes come and go from this Ordinance, without that comfort, that assurance, that joy, that refreshment, that others have, and may meet with. And this may arise, partly from their unpreparednesse and unfitnessse, to meet with God in the Ordinance, and partly from their playing, and dallying with some bosom sin; or else it may arise, from their not stirring up themselves, to lay hold on God, as the Prophet *Isaiab* complains, *There is none that calleth upon thy name, that stirreth up himself to take hold of thee;* or else it may arise from the Spirits standing at a distance

1 Chron. 30.

19, 20.

1 Cor. 11, 30.

to ult.

Isa. 64. 7.

Psa. 77. 2.

Gen. 31. 5.

The longer
mercy is a
coming, the
greater, the
sweeter, and
the better
usually it is
when it
comes.
Many a Child
hath got a
Benjamin's
portion, a
Haman's por-
tion, a double
portion by

from the Soul; it may be, O soul, that thou hast let the Comforter, the Spirit a mourning; and therefore it is, that he refuses to comfort thee, and to be a sealing and witnessing Spirit unto thee. Thou hast grieved him with thy sins, and he will now vex thee by his silence, thou hast thrown his Cordials against the wall; thou hast trampled his Manna under thy feet, and therefore it is that he hath veiled his face, and changed his countenance and carriage towards thee; thou hast been unkind to the Spirit, and therefore he carries it towards thee as an enemy, and not as a friend.

The second Caution

IS this, That though God doth in this Ordinance withhold comfort and assurance from thee, yet thou must hold on in th duty, thou must wait at Hopes hospital; at this heavenly Pool, thou must lie till the Angel of the Covenant, the Lord Jesus comes and breaths upon thee at these waters of the Sanctuary, thou must lie, till the Spirit moves upon thy soul; thou must not neglect thy work, though God delays thy comfort; thou must be as obedient in the want of assurance, as thou art thankful under the enjoyment of assurance. *Laban* often changed

changed *Jacobs* wages yet *Jacob* never changed nor neglected his work, though God should change thy wages (thy comforts into discomforts, thy Spring into an Autumn, &c.) yet thou must never change, nor neglect thy work, which is obeying, believing, and waiting, till God (in his Ordinances) shall lift up the light of his countenance upon thee, and turn thy night into day, and thy mourning into rejoicing. God is the same, and the commands of the Gospel are the same, and therefore thy work is the same, whether it be night or day with thy soul whether thou art under frowns or smiles in the Arms, or at the Feet of God.

waiting; so hath many a Saint got a worthy portion, a double portion of comfort and assurance by waiting. Ergo. wait patiently, and work heartily.

The third Caution

IS this, Many of the precious Sons and Daughters of *Sion*, have had, and may have so much comfort and sweetness, so much life and heat, so much reviving and quickning, so much marrow and fatness in this Ordinance, as may clearly evidence the special presence of God with their spirits; and as they would not exchange for all the world, and yet would give a world (were it in their power) for those strong comforts and full assurance, that others enjoy in this Ordinance: In this Ordinance Christ

L

looks

Lev. 1. 16.
King, Cyrus
gave a kisse to
Chrysantus, and
a golden Cup
to *Ariabazus*.

Can. 2. 5.

The least Star
gives light,
the least drop
moystens, the
least Pearl
sparkles, and
the least
dram of spe-
ciall grace
saves.

Can. 2. 164

looks upon one, and kisses another; he gives a nod to one, and his hand to another: Some in this Ordinance shall have but sips of mercy others shall have large draughts of mercy: some in this Ordinance shall see but the back parts of Christ others shall see him face to face; to one he gives silver, to another he gives gold, to one he gives but a glass of consolation, to another he gives flagons of consolation some shall have but drops, others shall swim in the Ocean; some shall have a large harvest, others shall have but a few gleanings, and yet they, if rightly valued, are more worth then a world: The Sun of Righteousnesse is a free Agent, and he will work and shine forth as he pleases, & on whom he pleases, and who art thou that darest say to Christ, why doest thou so? Ah Christians, you may not, you must not say, we have not met with Christ in the Sacrament, because we have not met with joy and assurance in the Sacrament; for you may enjoy very much of Christ in that Ordinance, and yet not so much as may boyl up to full assurance, and make you go away singing *My beloved is mine, & I am his*. We may enjoy the warmth and heat of the Sun, when we cannot see the Sun, so souls may enjoy much of Christ (by holy influences) in the Sacrament, when they cannot see Christ in the Sacrament. Se-

Seventhly, Times of personal afflictions, are times wherein the Lord is graciously pleased to vouchsafe to his people sweet manifestations of his love & favor, when his hand is heavy on them, then he lifts up the light of his countenance upon them, *Psal. 71. 20, 21. Thou which hast shewed me great & sore troubles shalt quicken me again; and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. So Psal. 94. 19. In the multitude of my careful troubled thoughts thy comforts delight my soul.* Ah Christians, hath not God by all afflictions lifted up your souls neerer Heaven, as *Noahs* Ark was lifted up neerer and neerer heaven, by the rising of the water higher and higher. The Ball in the Emblem says (*percussa surgo*) The harder you beat me down in afflictions, the higher I shall bound in affection towards Heaven; and heavenly things; so afflictions do but elevate and raise a Saints affections to Heaven, and heavenly things.

When *Munster* lay sick, and his friends asked him how he did, and how he felt himselfe; he pointed to his Sores and Ulcers (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best friends, and to me they are more precious then all the*

L 4

gold

סערע

My cogitations
i. e. My care-
full troubled
thoughts per-
plexed, as the
branches of a
Tree, by a
strong wind.
It comes from

סערע

a Branch, by
interposing

ך

Qui non est crucianus, non est Christianus, saith Luther.
The Proverb is, Smart makes wit, and vexation gives understanding.

I blesse God I know severall precious souls of whom this world is not worthy, that have found more of God in afflictions, then in any other gracious dispensation. *Manasse* got more by his iron chair, then ever he got by his golden Crown.

ורבה
על-לבה

gold and silver in the world.

(*Afflictiones benedictiones*) Afflictions are blessings. Gods corrections are our instructions, his lashes our lessons, his scourges our School-masters, his chastisements our advertisements. And to note this, the Hebrews and Greeks both, doe expresse chastning and teaching by one and the same word (*מוסר*, *paideia*, *Musar*, *Paideia*) because the latter is the true end of the former. Ah you afflicted Sons and Daughters of Zion, have you not had such sweet discoveries of God, such sensible demonstrations of his love, such bowels of affections working in him towards you? Have you not had such gracious visits, and such glorious visions, that you would not exchange for all the world? Yes. Have you not had the precious presence of God with you, quieting and stilling your souls, supporting and upholding your soules, chearing and refreshing your soules? Yes. And have you not had the Lord applying precious promises, and sutable remedies to all your maladies? Have you not found God a bringing in unexpected mercy in the day of your adversity, sutable to that promise, *Hos. 2. 14. I will allure her, and bring her into the wilderness, and speak comfortably to her* (or, *I will speak earnestly to her heart, as the He-*

Hebrew reads it?) yes. Have you not found that God hath so sweetned and sanctified afflictions to you, as to make them a means to discover many sins that lay hid, and to purge you from many sins that cleaved close unto you, and to prevent you from falling into many sins that would have been the breaking of your bones, and the losse of your comfort? yes. Have you not found that you have been like the Walnut-Tree, the better for beating; and like the Vine, the better for bleeding; and like the ingenious child the better for whipping? yes. Have you not found afflictions to revive, quicken, and recover your decayed graces? have they not inflamed that love that hath been cold, and put life into that faith that hath been dying, and quickned those hopes that have been withering, and put spirit into those joyes and comforts that have been languishing? yea. O then stand up, and declare to all the world, That times of affliction have been the times wherein you have seen the face of God, and heard the voyce of God, and sucked sweetnesse from the breasts of God, and fed upon the delicates of God, and drunk deep of the consolations of God, and have been most satisfied and delighted with the presence and incomes of God.

When *Hezekiah* in his greatest affliction

Oculus quoniam peccatum claudis parva aperis. Per ossum nigrum. I had perished, if I had not perished.

Musk, saith one, when it hath lost its sweetnesse, if it be put into the sink amongst filth, it recovers it. So doth afflictions recover and revive decayed graces.

Isa. 38. 9. to
21.

מְשֻׁחָה

כַּפְסִי

Hab. 3. 16,
17, 18.

Sion lamentingly said, *I shall go mourning to my grave; I shall not see the Lord in the land of the living. He will cut me off with pining sickness, he will break all my bones. Like a Crane, or a Swallow, so did I chatter; I did mourn as a Dove; mine eyes faile with looking upward. O Lord, I am oppressed, undertake for me. So now, God comes in a way of mercy to him, and prints his love upon his heart, Ver. 17. Thou hast in love to my soule, delivered it from the pit of corruption, or rather as the Hebrew reads it, Thou hast loved my soule from the grave, for thou hast cast all my sins behind thy back. Ah, says Hezekiah, I have now found, that in my afflictions, thy affections have been most strongly carried towards me, as towards one whom thou art exceedingly taken with. O now thou hast warmed me with thy love, and visited me with thy grace, thou hast made my darknesse to be light, and turned my sighing into singing, and my mourning into rejoycing. So when Habakkuks belly trembled, and his lips quivered, and rottennesse entred into his bones, and all Creature comforts failed, yet then had he such a sweet presence of God with his Spirit, as makes him to rejoyce in the midst of sorrows: Yet (says he) I will rejoyce in the Lord, I will joy in the God of my salvation. And thus*

thus you see it clear, That in times of affliction God makes sweet manifestations of his love and favor to his Childrens souls.

Eighthly, Praying times are times wherein the Lord is graciously pleased to give his people some sweet and comfortable assurance of his love and favor towards them. Prayer crowns God with honor and glory that is due to his Name; and God crowns prayer with assurance and comfort; usually the most praying souls, are the most assured souls. There is no service wherein souls have such a neer familiar and friendly intercourse with God, as in this of prayer, neither is there any service, wherein God doth more delight to make known his grace and goodnesse, his mercy and bounty, his beauty and glory, to poor souls, then this of prayer. The best and sweetest flowers of paradise, God gives to his people when they are upon their knees. Prayer is (*Porta celi, clavis paradisi*) the Gate of Heaven a Key to let us into paradise. When *John* was weeping (in prayer, doubtlesse) the Sealed Book was open to him. Many Christians have found by experience, praying times to be sealing times, times wherein God hath sealed up to them the remission of their sins.

Namque abs te, absque te recedo. Bern. Epist. 116.
O Lord, faith he, I never go away from thee, without thee He was a man very much in prayer, as some Writers observe.

Dan. 9. 20.

וְעָבַר בִּי עָקָב

With weariness or flight,
tired as it
were with his
making speed.

fire, and the salvation of their souls. They have found prayer to be a shelter to their souls, a sacrifice to God, a sweet favor to Christ, a scourge to Satan, and an inlet to assurance. God loves to lade the wings of prayer with the choicest, and chiefest blessings. Ah! how often, Christians, hath God kist you at the beginning of prayer, and spoke peace to you in the midst of prayer, and filled you with joy and assurance, upon the close of prayer? That ninth of Daniel, from the seventeenth to the four and twentieth verse, is full to the point in hand, I shall onely cite the words of the four last Verses. *And whilest I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the Holy Mountain of my God: Yea, whilest I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to flie swiftly, touched me about the time of Evening Oblation. And he informed me, talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to shew thee, for thou art greatly beloved; therefore understand the Matter, and consider the Vision. In these words*

words you see, whilst *Daniel* was in prayer, the Lord appears to him and gives him a Divine touch, and tells him, That he is a man greatly beloved; or as the Hebrew hath it, a man of desires. So *Acts* 10. 1, 2, 3, 4. There was a certain man in *Cæsarea*, called *Cornelius*, a Centurion, of the Band, called the Italian Band, a devout man, and one that feared God with all his house; which gave much alms to the people, & prayed to God always; he saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him and saying unto him, *Cornelius*. And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers, and thine alms are come up for a memorial before God. Praying *Cornelius* you see is remembered by God, and visited sensibly and evidently by an Angel, and assured, that his prayers and good deeds, are not onely an odor, a sweet smell, a sacrifice acceptable and well pleasing to God, but also that they shall be gloriously rewarded by God. So when *Peter* was praying, he fell into a trance, and saw Heaven opened, and had his mind elevated, and all the faculties of his soul filled with a Divine Revelation; so when *Paul* was a praying, he sees a vision, *Ananias* coming and laying his hands on him, that he

DEFINITION

Chamudor, a man of desires, that is, one that is very pleasing and delightful to God.

Vide *Cahen* & *Occamius* on the words.

Acts 1. 9. to 16.

Acts 9. 11. to 16.

Luke 17.

2 Kings 2. 10.

he might receive his sight. Paul had not been long at prayer, before it was revealed to him, that he was a chosen Vessel, before he was filled with the voice and comforts of the Holy Ghost; so our Saviour was transfigured as he was praying. Thus you see, that praying times are times, wherein the Lord is graciously pleased to lift up the light of his countenance upon his people, and to cause his grace and favor, his goodnesse and kindnesse to rest on them, as the spirit of Elijah did rest on Elisha.

Objection.

BUt some may object and say, We have been at the door of mercy, early and late, for assurance, and yet we have not obtained it; we have prayed, and waited, and we have waited, and prayed, wee have prayed, and mourned, and we have mourned, and prayed, and yet we cannot get a good word from God, a smile from God, he hath covered himselfe with a cloud; and after all that we have done, it is still night with our souls. God seems not to be at home he seems not to value our prayers; we call, and cry, and shout out for assurance; and yet he shutteth out our prayer. We are sure That we have not found praying times to be times of assurance to our souls, &c.

Lam. 3. 8.

Answer.

Answer 1.

NOW to this Objection, I shall give these answers ; first, that it may be, you have been more earnest and vehement for assurance, and the effects of it, viz. Joy, comfort, and peace, then you have been for grace and holinesse, for communion with God, and conformity to God ; it may be your requests for assurance have been full of life and spirits when your requests for grace & holinesse for communion with God, and conformity to God, have been livelesse and spiritlesse : If so, no wonder that assurance is denied you. Assurance makes most for your comfort, but holinesse makes most for Gods honor ; mans holinesse is now his greatest happinesse, and in Heaven mans greatest happinesse will be his perfect holinesse. Assurance is the daughter of Holinesse, and he that shall more highly prize and more earnestly presse after the enjoyment of the daughter, then the mother, it is not a wonder, if God shuts the door upon him, and crosses him in the thing he most desires. The surest, and the shortest way to assurance, is to wrastle and contend with God for holinesse, as the Angel contended with the Devil about the body of

It is better to ask and not receive, then to receive and not ask. *Gen.*

Judges 3. 9.

Moses.

Mal. 4. 2.

The *Jewes*
have a saying,
That those
seventy soules
that went
down to *E-*
gypt, were
more worth
then the se-
venty Nations
of the world.

Psa. 16. 3.
Rev. 3. 18.

Rom. 8. 15,
16, 17.

Moses. When the stream and cream of a mans spirit runs after holinesse, it will not be long night with that man, the Sun of Righteousnesse will shine forth upon that man, and turn his winter into summer, and crown him with the diadem of Assurance. The more holy any person is, the more excellent he is; all corruptions are diminutions of excellency, (the more mixt any thing is, the more it is abased; as if Gold and Tin be mixed; and the more pure it is, as meer Gold, the more glorious it is.) Now the more divinely excellent any man is, the more fit he is to enjoy the choicest, and highest favors. Assurance is a Jewel of that value, that he will bestow it upon none but his excellent ones: Assurance is that tried gold, that none can wear, but those that win it in a way of grace and holines. It may be, if thou hadst minded, and endeavored more after communion with God, and conformity to God, thou mightest before this time have looked upward, and seen God in Christ smiling upon thee, and have looked inward (into thy own soul) and seen the Spirit of Grace witnessing to thy spirit, that thou wert a Son, an Heir, an Heir of God and a joynt heir with Christ. But thou hast minded more thy own comfort, then Christs honor; thou hast minded the blossomes

blossoms, and the fruit (Assurance and Peace) more then Christ the Root; thou hast minded the Springs of comfort more then Christ, the Fountain of life; thou hast minded the beams of the Sun, more then the Sun of Righteousnesse; and therefore it is but a righteous thing with God, to leave thee to walk in a valley of darknesse, to hide his face from thee, and to seem to be as an enemy to thee.

Answer 2.

But secondly, I answer, It may be thou art not yet fit for so choice a mercy, thou art not able to bear so great a favor; many heads are not able to bear strong waters, why? the very quintessence, of all the strong consolations of God are wrung out into this golden cup of assurance, and can you drink of this cup, and not stammer nor stagger? Believe it, assurance is meat for strong men, few babes (if any) are able to bear it, and digest it. The Apostle saith, *That strong meat belongeth to them that are of full age, (or that are comparatively perfect, or full grown) even those, who by reason of use, (Greek, by reason of habit, which is got by continuall custom, and long practice) have their*

Job 14. 11.
Divine comfort is a delicate thing, & it is not given to him that admits of any other.

Heb. 5. 12, 14.

translation Dis-
tinct 25m 22.
Suntent 25-
20m 25m 25m

M

senses

1 Cor. 3. 1, 2, 3

*Invalidum omne natura quæ
rubum. Seneca.*
Weak spirits
are ever quar-
relling and
contending.

כבוד

So the Chaldee

יקר

Deut. 33. 27.

Psa. 45. 13.

senses exercised to discern both good and evil. The Greek word properly signifies such an exercise, as wrestlers, or such as contend for victory do use, which is with all their might and strength, being trained up unto it by long exercise. It may be, O complaining Christian, that thou art but a scrub, a babe in grace; happily thou art not yet got beyond the brest, or if thou art yet thou art not past the Spoon. Ah Christian, if it be thus with thee, cease complaining of want of assurance, and be up and growing, be more aged in grace and holiness, & thou shalt finde assurance growing upon thee. Divine Wisdom sparkles much in this, in giving milk to Babes (that are more carnal then spiritual) and meat, *i.e.* Assurance to strong men, that have more skill and will, that have a greater ability, and choicer faculty, to prize and improve this Jewel Assurance, then babes have. The Hebrew word *Chabodh* signifies both weight, and glory; and verily, glory is such a weight, that if the body were not upheld by that glorious power that raised Jesus Christ from the grave, if it were not bore up by everlasting arms it were impossible it should bear it. Now assurance is the top of glory, it is the glory of glory; then certainly, they had need be very glorious within, that shall

shall be crowned with such a weight of glory, as assurance is. Well, remember this, It is mercy to want mercy, till wee are fit for mercy, till we are able to bear the weight of mercy, and make a divine improvement of mercy.

Answer 3.

THirdly, You must distinguish between delays and denials: God may delay us, when he does not deny us; he may defer the giving in of a mercy and yet, at last, give the very mercy begged, Barren *Hannah* prays, yeer after yeer, for a mercy. God delayes her long, but at last gives her her desire; and the Text says expressly, that her countenance was no more sad, 1 *Sam.* 1. 18. After many prayers and tears, the Lord comes in, and assures her, that she should have the desire of her soul; and now she mourns no more, but sits down satisfied comforted and cheered. After much praying, waiting and weeping, God usually comes with his hands, and his heart full of mercy to his people. He loves not to come (*Vacuis manibus*) empty handed to those that have sate long with wet eyes at Mercies door. Christ tries the faith, patience, and constancy of the Cananite woman, he deferred and delayed

Every sudden increase increaseth love, thanks, and trust.

Pl. 116, 1, 2, 3. And those mercies are best improved, which we receive after we have been long upon our knees.

Mat. 15, 21. *Lu.* 20.

Exclamat tan-
quam victus.
Burgensis.
He cries out
as conquered.

Dan 9. 19.
to 25.

Hab. 2. 2.

her, he reproached and repuffed her, and yet, at last, is overcome by her, as not being able any longer to withstand her importunate requests. *O woman great is thy faith, be it unto thee, even as thou wilt.* Christ puts her off at first, but closes with her at last; at first a good word, a good look is too good for her, but at last, good words, and good looks are too little for her. *Be it unto thee, even as thou wilt.* At first, Christ carries himself to her as a churlish stranger, but at last as an amorous lover; though at first, he had not an ear to hear her, yet at last he had a heart to grant her, not only her desires but even what else she would desire over and above, what she had desired. God heard *Daniel* at the beginning of his supplications, and his bowels of love was working strongly towards him, but the Angel *Gabriel* doth not inform *Daniel* of this till afterwards. Praying souls, you say that you have prayed long for assurance, and yet you have not obtained it. Well, pray still. O pray and wait, wait and pray, the *Vision* is for an appointed time, but at the end, it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. God hath never, God will never fail the praying soul; at the long run, thou shalt be sure to obtain that assurance that will richly

richly recompence thee for all thy praying, waiting, and weeping; therefore hold up & hold on praying though God doth delay thee, and my soul for thine, thou shalt reap in due season such a harvest of joy and comfort, as will sufficiently pay thee for all thy pains. Shall the Husbandman waite patiently for the precious fruits of the Earth; and wilt not thou waite patiently for assurance, which is a Jewel more worth then Heaven and Earth. Praying souls remember this, It is but weaknesse to think that men shall reap as soon as they sow, that they shall reap in the Evening, when they have but sowed in the Morning. *Titus Vespasian* never dismiss any Petitioner with a tear in his eye, or with a heavy heart, and shall we think, that the God of compassions will always dismiss the petitioners of heaven with tears in their eyes? Surely no.

Ninthly, Sometimes before the soul is deeply engaged in sore conflicts with Satan, the Lord is graciously pleased to visit his people with his loving kindnesse and to give them some sweet assurance, That though they are tempted, yet they shall not be worried; though they are tried, yet they shall be crowned, though Satan doth roar at a Lyon upon the soul, yet he shall not make a prey of the soul; for the Lyon of the Tribe of *Judah* will

Gal. 6. 9.

James 5. 7.

Suetonius.

This truth
many choice
Christians
have found by
experience.

Rev. 5. 9.

John 10. 28.

Ex 17. 8. &c.
2 Cor. 12. 1.
to 4.

Mar. 3. ult.

Psa. 15. ult.

Non tanquam
miser cordes in-
dignis, sed tan-
quam subjecli
omnipotentis.
Aug. Hom. 9.

hold it fast, and none shall pluck it out of his hand. God first fed *Israel* with *Manna* from Heaven, and gave them water to drink out of the Rock, before their sore fight with *Amalek*. Before *Paul* was buffeted by *Satan*, he was caught up into the third Heaven, where he had very glorious visions, and revelations of the Lord, even such, as he was not able to utter. Before *Jesus Christ* was led into the wilderness to be tempted by *Satan*, to question and doubt of his Sonship, he heard a voice from heaven saying *This is my beloved Son, in whom I am well pleased*. The Spirit of the Lord did first descend upon him as a Dove, before *Satan* fell upon him as a Lyon. God walks with his people some turns in paradise, and gives them some tastes of his right hand pleasures, before *Satan* by his tempting shall do them a displeasure. But I must hasten to a close of this Chapter; and therefore

Tenthly and lastly, After some sharp conflicts with *Satan*, God is graciously pleased to lift up the light of his countenance upon his people, and to warm and cheer their hearts with the beams of his love. *Marth. 4. 11.* Then the Devil leaveth him, and behold, Angels came and ministered unto him. When *Christ* had even spent himself in foiling and quelling,

in resisting and scattering Satans temptations; then the Angels come and minister cordials and comforts unto him. So after Paul had been buffeted by Satan he heard that sweet word from Heaven, *My grace is sufficient for thee*, for *my strength is made perfect in weakness*, which filled his heart with joy and gladnesse. The hidden Manna, the New name and the White stone, is given to the conqueror, to him that hath fought with principalities, and powers, and spiritual wickednesse in high places, and is come off with his garments dipped in blood. After the Roman Generals had gotten victory over their enemies, the Senate did use not one way, but many ways to expresse their loves to them. So after our Faith hath gotten victory over Satan, God usually takes the soul in his arms, and courts it, and shewes much kindnesse to it. Now the soul shall be carried in triumph, now the chariot of state attends the soul, now White rayment is put upon the soul, now Palms are put into the Conquerors hands, now the Garland is set upon the Conquerors head, and now a Royal feast is provided, where God will set the Conqueror at the upper end of the Table, and speak kindly, and carry it sweetly iowards him, as one much affected and taken with his victory

2 Cor. 12. 7.
10. 10.

Rev. 7. 17.

Eph. 6. 12.

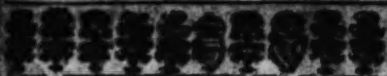
Rev. 3. 5.
& 7. 9.

As many have
found by
experience.

over the Prince of darknesse. Conflicts with Satan, are usually the sharpest, and the hottest; they spend, and waste most, the vital and noble spirits of the Saints; and therefore, the Lord after such conflicts doth ordinarily give his people his choicest, and his strongest Cordials.

And thus by Divine assistance, we have shewed you the special times and seasons, wherein the Lord is graciously pleased to give his people some taste of his love, some sweet assurance, that they are his favorites, that all is well, and shall be for ever well between him and them; and that though many things may trouble them, yet nothing shall separate them from their God, their Christ their Crown.

CHAP.



CHAP. III

Containing the severall

HINDRANCES

AND

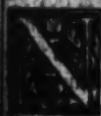
IMPEDIMENTS

THAT

Keep poor souls from Assurance; with the

MEANS & HELPS

To remove those Impediments and Hindrances.

The first Impediment.

Now the first Impediment and hindrance to Assurance, that we shall instance in, is, Despairing thoughts of mercy.

O these imprison the soule, and make it always right with the soule; these shut the

There is a
three-fold
Despaire.

1 Worldly.

2 Moral.

3 Spiritual.

And this last
is the worst
and greatest.

It makes a
man cal good
evil; and evil
good; light
darkness, and
darknes light;
sweet bitter,
and bitter
sweet; a Sa-
viour a de-
stroyer; a Re-
deemer a
revenger, &c.

the windows of the Soul, that no light
can come in to cheer it. Despairing
thoughts make a man fight against God
with his own weapons; they make a
man cast all the Cordials of the Spirit
against the wall, as things of no value;
they make a man suck poyson out of the
sweetest promises; they make a man
eminent in nothing unless it be in having
hard thoughts of God, and in arguing
against his own Soul, and happinesse, and
in turning his greatest advantages, into
disadvantages, his greatest helps into his
greatest hinderances. Despairing thoughts
of mercy, make a man below the beast
that perisheth. *Pliny* speaks of the *Scor-
pion*, that there is not one minut wherein it
doth not put forth the sting, as being un-
willing to lose any opportunity of doing
mischief: Such *Scorpions* are despairing
souls, they are still a putting out their
sting, a rangling with God, or Christ, or
the Scripture, or the Saints or Ordinances
or their own Souls. A despairing soul is
(*Magor Missabib*) a terror to himself,
it cannot rest, but like *Noahs Ark* is al-
ways tost here and there, it is troubled
on every side, it is full of fears and sigh-
tings. A despairing soul is a burden to
others, but the greatest burden to it self,
it is still a vexing, terrifying, tormenting
condemning, and perplexing it self.

D.

Despair makes every sweet bitter and every bitter exceeding bitter, it puts Gall and Wormwood into the sweetest Wine, and it puts a sting, a crosse into every crosse. Now whilst the soul is under these despairing thoughts of mercy, how is it possible that it should attain to a well grounded assurance, therefore for the helping of the soul out of this despairing condition, give me leave a little to expostulate with despairing souls. Tel me O despairing souls, is not despair an exceeding vile and contemptible sin, is it not a dishonor to God, a reproach to Christ, and a murderer of souls is it not a belying of God, a denying of Christ, and a crowning of Satan, it doth without doubt proclaim the Devil, a Conqueror, and lifts him up above Christ himself. Despair is an evil that flows from the greatest evil in the world, it flows from unbelief, from ignorance, and mis-apprehensions of God, and his grace and from mistakes of Scripture, and from Satan, who being for ever cast out of paradise, labors with all his art and might to work poor souls to despair of ever entering into paradise. O despairing soules, let the greatnesse of this sin effectually awaken you, and provoke you to labor as for life, to come out of this condition, which is as sinful

A despairing soul is like the Spider that drawes payson out of the sweetest flowers.

Despaire is Satans master piece, it carries men headlong to Hell, it makes a man twice told a Child of Hell; It is a Viper that hath stinged many a man to death.

Acts 2.

*Plus peuvait
Judas despirer
de quem pro-
dendo Christū,
falth one.*

2 Chron. 33.
1. to 15.

Mark. 9.

Acts 1. 1, 2.
& 16. 11.

1 Tim 1. 13,
15, 16.

Luke 15. 13,
14.

as it is doleful, and as much to be hated,
as lamented.

Again, tell me, O despairing souls,
hath not despairing *Judas* perished;
when as the murderers of Christ be-
lieving on him were saved. Did not
Judas sin more heinously by despairing,
then by betraying of Christ? Despairing
Spirs is damned, when repenting
Manasseh is saved. O despairing souls,
the arms of mercy are open to receive a
Manasseh, a *Monster*, a Devil incarnate;
he caused that Gospel Prophet *Isaiah* to
be sawed in the midst with a saw (as some
Rabbins say;) he turned aside from the
Lord to commit Idolatry, and caused his
sons to passe thorow the fire, and dealt
with familiar spirits; and made the streets
of *Jerusalem* to overflow with innocent
blood. The soul of *Mary Magdalen*
was full of Devils, and yet Christ calls
them out, and made her heart his house,
his presence Chamber; why dost thou
then say there is no hope for thee, O des-
pairing soul? *Paul* was full of rage against
Christ & his people, & full of blasphemy,
and impiety, and yet behold, *Paul* is a
chosen Vessel, *Paul* is caught up into the
Heaven, and he is filled with the gifts &
graces of the Holy Ghost. Why shouldst
thou then say there is for thee no help
O despairing soul. Though the Prodigal
had

had run from his Father and spent and wasted all his estate in wayes of baseness and wickednesse, yet upon his resolution to return, his Father meets him, and instead of killing him, he kisses instead of kicking him, he embraces him, instead of shutting the doore upon him, he makes him many provisions for him. And how then dost thou dare to say, O despairing soule that God will never cast an eye of love upon thee, nor bestow a graine of mercy on thee. The Apostle tells you of some monstrous miscreants that were *unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunken, hard, revilers, extortioners*; and yet these monsters of mankind, thorow the infinite goodnesse and free grace of God, are washed from the filth; and guilt of their sins, and justified by the Righteousnesse of Christ, and sanctified by the Spirit of Christ, and decked, and adorned with the precious Graces of Christ. Therefore do not say, O despairing soule, that thou shalt die in thy sins, and lie down at last in everlasting sorrow. Did it make for the honor and glory of his free grace; to pardon them, and will it be a reproach to his free Grace to pardon thee? Could God be just in justifying such ungodly ones, and shall he be unjust

Verf. 22, 23.

1 Cor. 6. 9.
10, 11.

O despairing
souls, are you
good at burn-
ing: that you
have no merci-
cy on your-
selves, but to
argue to your
own undoing?

just in justifying of thee? Did not thine unworthinesse and unfitnessse for mercy, turn the stream of mercy from thee? no. Why, then, O despairing soul, shouldst thou fear that thy unworthines, and unfitnessse for mercy will so stop and turn the stream of mercy, as that thou must perish eternally for want of one drop of special Grace and Mercy.

Againe, tell me, O despairing soul! Is not the Grace of God free grace, is not mans salvation of free grace. By grace ye are saved, Ephes. 2. 8. Every link of this golden chain is Grace. It is free grace that chose us, Rom. 8. 29. Even so then, at this present time also there is *A remnant according to the election of grace.* It is free grace that chooseth some to be Jewels from all eternity, that chooseth some to life, when others are left in darknesse.

The Lord Jesus Christ is a gift of free grace; Christ is the greatest, the sweetest, the choicest, the chiefest gift that ever God gave; and yet this gift is given by a hand of love. *God so loved the world that he gave his only begotten Son, &c.* Here is a *sic* without a *fiat*, *God so loved the world*; so freely, so vehemently, so fully, so admirably, so unconceivably, *That he gave his only Son.* His Son, not his Servant, his begotten Son,

*Sub laudibus
natura latent
inimici gratia.
Aug.*
The Patrons
of mans free-
will, are ene-
mies to Gods
free-grace.

John 3. 16.
sa. 9. 6.
John 4. 10.

not his adopted Son, yea, his only begotten Son.

I have read of one that had four Sons, and in a Famine being sore oppressed with hunger, the Parents resolved to sell one for relief; but then they considered with themselves which of the four they should sell; they said, the eldest was the first of their strength, therefore loath they were to sell him; the second was the very Picture of the Father, and therefore loath they were to part with him; the third was like the Mother, and therefore they were not willing to part with him; the fourth and youngest was the Child of their old age, their *Benjamin* the dearly beloved of them both; and therefore they were resolved not to part with any of them; and so would rather suffer themselves to perish, then to part with any of their Children,

O but Gods heart is so strongly set upon sinners, that he freely gives Jesus Christ, who is his first born, who is his very Picture, who is his beloved *Benjamin*, who is his chiefest joy, who is his greatest delight, as *Solomon* speaks, *Then I was by him, as one brought up with him, and I was daily his delight* (in the Hebrew, *His delights*, that is, his greatest delight) *rejoycing alwayes before him, or Sporting greatly before him, as little ones* doe

But God, O thou despairing soule, is *Pater misericordium*, he is all bowels, he will not stand upon giving his most lovely Son to most unlovely souls.

Heb. 1. 1, 2, 3.
Mat. 3. ult.

Pro. 8. 30.
Psal. 139. 1-4.

Christ is call'd
the gift of
God, and the
free gift of
God freetimes
together in
Rom. 5. 15,
16, 17, 18.

ואהיה
בריתי

Num. 25. 12.

Hos. 14. 4.

Deut. 9. 7, 8.

doe before their Parents. Why then, O
despairing soul, doest thou sit down sigh-
ing, and walk up and down mourning,
and sadly concluding, that there is no
mercy for thee? Hold up thy head, O
despairing soul, Jesus Christ himself is a
gift of free grace; the consideration of
his free, boundlesse, bottomlesse, and end-
lesse love, may afford thee much matter
of admiration and consolation, but none
of desperation.

And as Jesus Christ is a gift of free
grace, or a free-grace gift, so the preci-
ous Covenant of grace is a gift of grace.
Gen. 17. 2. *I will make my Covenant
betwixt me and thee; but in the Original
it is, I will give thee my Covenant.* Here
you see that the Covenant of grace, is a
free gift of grace.

God gave the Covenant of the Priest-
hood unto Phineas as a gift, so God gives
the Covent of grace as a gift of favor and
grace, to all that he takes into Covenant
with himself; from first to last, all is
from free grace. God loves freely, *I will
heale their backsliding, I will love them
freely, &c.*

So Moses, *The Lord (saith he) set
his love upon you, to take you into Cove-
nant with him; not because you were more
in number then other people, but because he
loved you, and chose your fathers.*

The

The onely ground of Gods love is his love ; the ground of Gods love is onely and wholly in himself. There is neither portion, nor proportion in us, to draw his love ; there is no love, nor lovelinesse in us, that should cause a beam of his love to shine upon us ; there is that enmity that filthinesse, that treacherousnesse, unfaithfulnesse to be found in every mans bosom, as might justly put God upon glorifying himself in their eternal ruine, and to write their names in his black Book, in characters of blood and wrath. And as God loves freely, so God justifies us freely, *Rom. 3. 24. Being justified freely by his grace, through the Redemption that is in Jesus Christ.* And as poor sinners are justified freely, so they are pardoned freely, *Acts 5. 31 Him hath God exalted (speaking of Christ) with his right hand, to be a Prince and a Saviour ; for to give repentance to Israel, & forgiveness of sin.* And as they are pardon'd freely, so they shalbe saved freely, *Rom. 6. ult. For the wages of sin is death, but the gift of God is eternall life, Sec.* Thus you see, O despairing soules, that all is of free grace from the lowest to the highest ground in *Jacobs Ladder*, all is of Grace. Christ is a Donative, the Covenant of grace is a Donative, Pardon of sin is a Donative, Heaven and Salvation is a Donative.

God will have all blessings and happines to flow from free grace.

1 That the worst of sinners may have strong grounds for hope and comfort.

2 For the praise of his own glory.

3 That vain man may not boast.

4 That our mercies and blessings may be sure to us.

2 Cor. 9. 15

The gracious gift of God. *Gratissima* signifies a gift flowing from the free grace and favour of God.

John 10. 28.

native. Why then, O despairing soules should you sit down sighing under such black, sad, and dismall apprehensions of God, and your own state and condition.

Verily seeing all happinesse and blessednesse comes in a way of free grace, and not in a way of doing, not in a way of works, you should arise O despairing soules, and cast off all *despairing thoughts*, and drink of the waters of life freely. What though thy heart be dead, and hard, and sad ? what though thy sins be many, and thy fears great ? yet behold here is glorious grace, rich grace, wonderous grace, matchlesse and incomparable riches of free grace, spread before thee. O let this fire warm thee, let these waters refresh thee, let these Cordials strengthen thee, that it may be day, and no longer night with thee, that thy mourning may be turned into rejoycing, and that thy beautiful garments may be put on ; that for the rest of thy dayes may be dayes of gladnesse, and sweetnesse, and free grace may be an everlasting shade, shelter, and rest unto thee.

Again, tell me, O despairing soules do you understand, and most seriously, and frequently ponder upon those particular Scriptures that doe most clearly, sweetly, and fully discover the mercies of

God

Rev. 21. 6.
& 22. 18.

Isa. 52. 1.

God, the bowels of God, the grace and favor of God to poor sinners, as that *Psal. 86. 5.* For thou Lord art good, and ready to forgive, and plenteous in mercy, unto all them that call upon thee. Gods mercies are above all his works, and above all ours too; his mercy is without measures and rules. All the acts and attributes of God, sit at the feet of mercy; the weapons of Gods artillery are turned into the Rainbow; a Bow indeed, but without an Arrow, bent, but without a string. The Rainbow is an emblem of mercy, it is a sign of grace and favor, and an assurance that God will remember his Covenant; it is fresh and green to note to us, that Gods mercy & grace to poor sinners, is always fresh and green. Again, tell me, O desparing souls, have you seriously pondred upon *Nehem. 9. 16, 17.* But they and our fathers dealt proudly, and hardened their necks, and hearkned not to thy Commandements, and refused to obey, neither were mindfull of the wonders that thou didst among them, but hardened their necks, and in their rebellion appointed a Captain to return to their bondage. But thou art a God ready to pardon, gracious and mercifull, slow to anger, and of great kindnesse, and forsookest them not. Thou art a God (sayes he) ready to pardon, or rather as it is in the Originall, And thou a

The Rainbow
is Signum gratiae
ita et fidei.

וְאֵלֹהֵי

אֵלֹהֵי

סְרִיחוֹת

Mic. 7. 18.

Luke 12. 7.
Jer. 3. 1. 10
15.

God of pardons. There is a very great emphasis in this Hebrewism, *A God of Pardons.* It shewes us, that mercy is essentiall unto God, and that he is incomparable in forgiving iniquity, transgression, and sin. Here *Nehemiah* sets him forth as one made up all of pardoning grace and mercy. As a Circle begins every where, but ends no where, so doe the mercies of God.

When *Alexander* did sit down before a City, he did use to set up a light, to give those within notice, that if they came forth to him whilst the light lasted, they might have Quarter; if otherwise, no mercy was to be expected. O but such is the mercy and patience of God to sinners, that he sets up light after light, and waits year after year upon them. When they have done their worst against him, yet then he comes with his heart full of love, and his hands full of pardons, and makes a Proclamation of Grace, that if now at last they will accept of mercy, they shall have it. Why then, O despairing soul, dost thou make thy life a hell, by having such low and mean thoughts of Gods mercy, and by measuring of the mercies and bowels of God, by the narrow scantling of thy weak and dark understanding?

Again, tell me O despairing souls, have you

you

you seriously pondered upon those words in Isa. 55. 7, 8, 9. *Let the wicked forsake his way, and the unrighteous man (or rather as it is in the Original, The man of iniquity) his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, or as it is in the Original, He will multiply to pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts, then your thoughts.* Turn, O despairing souls, to these Scriptures, Numb. 14. 19, 20. Exod. 34. 6, 7. Micah 7. 18, 19. Isa. 30. 18, 19. Psal. 78. 34. to 40. & 103. 8. to 13. Jer. 3. 1. to 12. Luke 15. 20. to 24. 1 Tim. 1. 13. to 17. and tell me, whether you have seriously and frequently pondered upon them.

O how can you look so much grace and so much love and favor, and such tender bowels of compassion in the face, as appears in these Scriptures, & yet rack and tear your precious souls with despairing thoughts !

O there is so much grace and goodness so much love and favor, so much mercy and glory, sparkling and shining thro' these

וְיִשְׁכַּח
Vesib Aven,
The man of
iniquity, i. e.
One that
makes a trade
of sin.

כִּי יִרְבֶּה
He will multi-
ply to pardon
or he will in-
crease his par-
don, as the
sinner increas-
es his sins.

these Scriptures, as may allay the strongest fears and scatter the thickest darkness, and chear up the saddest spirits, &c.

1 Pet. 1. 19.

1 Pet. 1. 1, 4.

Heb. 12. 24.

*Una guttula
pauis valet quam
caelum & terra.
Lu. her.*

Heb. 10. 29.

1 John 1.
7, 8, 9.

Again tell me, O despairing souls, do you not do infinit wrong to the precious blood of the Lord Jesus? Three things are called precious in the Scripture, the blood of Christ is called *precious blood*, and faith is called *precious faith*, and the promises are called *precious promises*. Now what a reproach is it to this precious blood, that speaks better things, then the blood of Abel, for you to faint and sink under the power of despair? what doth this speak out? O, doth it not proclaim to all the world, that there is no such worth and vertue, no such power and efficacy in the blood of Christ, as indeed there is? O, how will you answer this to Christ in that day, wherein his blood shall speak and plead, not only with the prophane that have trodden it under their feet, but also with despairing souls that have undervalued the power, vertue, and merit of it? Hath not the blood of Jesus Christ washed away the sins of a world of notorious sinners, and is it not of vertue to wash away the sins of one sinner? Hath it had that power in it, as to bring many thousands to glory already, and is there not so much vertue left in it, as to bring thy soul to glory? Hath it actual-

ly

ly delivered such a multitude from wrath to come, as cannot be numbred, and is the vertue of it so fampent, as that it cannot reach to thy deliverance? Are there not yet millions of thousands that shall hereafter be actually saved and justified by this blood? Why then shouldst thou despair of being justified, and saved from wrath to come, by the vertue and power of this precious blood? There were five Monks that were studying, what was the best means to mortifie sin; One said, To meditate on death; the second, To meditate on judgement; the third, To meditate of the joys of Heaven; the fourth, To meditate on the torments of Hell; the fifth, To meditate on the blood & sufferings of Jesus Christ; and certainly, the last is the choicest and strongest motive of all to the mortifying of sin. O despairing souls, despairing souls! if ever you would cast off your despairing thoughts, and get out of your present hell, then dwell much, muse much, and apply much this precious blood to your own souls: So shall sorrow and mourning flee away, and everlasting joy shall rest upon you, and the Lord shall give you an everlasting name, and be everlasting light and glory to you, and you shall be no more called Forsaken; for the Lord will rejoyce over you, and be a wel

Sanguis Christi
est vita.

The blood of Christ is the Key of Heaven, that hath let in millions
Rev. 7. 9.
Isa. 66. 8.

A Nation shall be born in a day, when the Jews shall be converted, a very glorious converting power shall accompany the means of salvation, that Christ may reign from Sea to Sea, &c.

I. 4. 5. 11.

& 56. 5.

& 60. 19, 20.

& 62. 4, 5.

John 4. 21.

23.

Rom. 8. 33.
1038.

ὁ θεὸς ἡμᾶς νικᾷ
i Supervinci-
mus. We doe
over over-
come.

spring of life unto you, and make his abode with you, and turn your sighing into singing, your trembling into rejoicing, and your prison into a paradise of pleasure; so that your souls shall be able to stand up, and say, O blessed be God for Jesus Christ, blessed be God for that precious blood that hath justified our persons, and quieted our consciences, and scattered our fears, and answered our doubts, and given us to triumph over Sin, Hell, and Death. *Who is he that condemneth? it is Christ that died.* The Apostle upon the account of Christs death, of Christs blood, crys out, Victory, Victory; he looks upon all his Enemies, and sings it sweetly out, *Over all these we are more then conquerors, or, above conquerors.*

Exod. 12. 7.

O despairing souls, to all your former sins, do not adde this, Of making light and slight of the blood of Christ; as there is no blood, that saves souls like the blood of Christ, so there is no blood that sinks souls like the blood of Christ; a drop of this blood upon a mans head at last, will make him miserable for ever; but a drop of it upon a mans heart at last will make him happy for ever. In the day of vengeance, the destroying Angel will spare you, if this blood be found upon

upon the door posts of your hearts, otherwise you are lost for ever.

Lastly, I can tell you, O despairing souls, that God hath brought some out of the very gulf of despair, out of the very belly of hell; and therefore thou mayest hope that thy sins, that are thy present burden, shall not be thy future ruine. Doth not *Asaph* resemble the despairing soul to the life? *My soul refused to be comforted, I remembered God, and was troubled, I complained and my spirit was overwhelmed. Thou holdest mine eyes waking, I am so troubled, that I cannot speak. Will the Lord cast off for ever, and will he be favorable no more? is his mercy clean gone for ever, and will his promise fail for evermore? Hath God forgotten to be gracious, hath he in anger shut up his tender mercies. Now out of this gulf God delivers him, v. 10. And I said, This is my infirmity, or, this maketh me sick, as it is in the Original. Here *Asaph* checks himself for eating the cordials, the comforts of the Spirit against the wall, and for his having such hard, sad, and black thoughts of God. And in the thirteenth Verse he speaks like one dropt out of Heaven. Thy way, O God, is in the sanctuary, who is so great a God, as our God? Formerly the thoughts of God*

Pla. 77.

תורת
יהוה

Psa. 88.

All conclude
that he was
very holy, and
his soul very
happy, even
while he was
in this gulf of
misery.

Jonah 2.

Cast signifies
to expulse
and cast out,
as Adam was
expulsed out
of Paradise.
Gen. 3. 24.
It signifies an
ignominious
expulsion.

troubled him, and overwhelmed him; but now at last the thoughts of the greatness of God, and of his interest in God is matter of admiration and consolation to him. So *Heman* sighs it out thus, *My soul is full of troubles, and my life draweth nigh unto the grave. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Lord why castest thou off my soul why hidest thou thy face from me? I am afflicted, and ready to die from my youth up, while I suffer thy terrors, I am distracted. Thy fierce wrath goeth over me, thy terrors have cut me off. And yet for all this, *Hemans* state was good, his soul was safe and happy; he calls God in the same Psalm, *The God of his salvation.* So *Jonah*, when he was in the belly of hell concludes, *I was brought cast out of the sight of God.* The sense of his sin, and of Gods anger and wrath, was so eminent and transcendent upon him, that it even distracts him, and makes him speak like a despairing soul; *I am cast out from the presence of the Lord, I am expulsed out of Gods sight, as *Moses* was expulsed out of Egypt.* God hath cast me out, as one in whom he can take no pleasure, nor delight; as a Husband doth a Wife that hath been false and unfaithful to him.*

and

and yet Gods heart and love is so set up-
 on *Jonah* that he will save him by a mi-
 racle, rather then he shall not be saved.
Jonah was much in the heart of God, and
 God made his faith at last victorious. To
 these I shall adde some other famous in-
 stances. In King *James* his time, there
 was one Mistress *Hanswood* of *Kent*, an
 antient and religious Gentlewoman, who
 lived many years in much horror and ter-
 ror of Conscience for want of assurance
 of the favor of God, and of her eternal
 wellbeing. She would very often cry out,
~~she was damned; she was damned.~~ Seve-
 rall men of eminent piety and parts, left
 no means unattempted, whereby her
 doubts might be answered, her conscience
 pacified, and her soul satisfied and chea-
 red; yet she being strongly under the
 power of despair, persisted in crying out,
~~O she was damned, she was damned.~~ When
 these Gentlemen were about to depart,
 she called for a Cup of Wine for them,
 which being brought, she drank to one
 of them a glasse of the Wine, and as soon
 as she had done, in an extreame passion
 she threw the Venice glasse against the
 ground saying, *As sure as this glasse will
 break, so surely am I damned.* The glasse
 rebounded from the ground without
 any harm, which one of the Ministers
 suddenly caught in his hand, and said:

Behold,

The truth of
 this whole
 story is noc-
 riously known

Behold, a miracle from Heaven to confute your unbelles, O tempt God no more, tempt God no more. Both the Gentlewoman, and all the company, were mightily amazed at this strange accident, and all glorified God for what was done; and the Gentlewoman by the grace and mercy of God, was delivered out of her Hell of despair, and was filled with much comfort and joy, and lived, and died full of peace and assurance.

Take another instance. There lived lately at *Tilbury* in *Essex*, a Gentleman who was a long time under such an eminent degree of despair, that he rejected all comfort that was tendered to him by any hand, and would not suffer any to pray with him; nay, he sent to the Ministers and Christians that lived near him, and desired them that as they would not increase his torments in Hell, they would cease praying for him; he would not suffer any religious service to be performed in his family, though formerly himself was much in the use of them; yet God gave him at last such inward refreshings, and by degrees filled him with such abundance of heavenly comforts (as he told all that came to him) that it was impossible for any tongue to utter, or heart to imagine, that did not feel them; at last

God

God gave him the new name, and the white stone, that none knows, but he that hath it. He lived about three quarters of a year enjoying Heaven upon Earth, and then breathed out his last in the bosom of Christ,

Poor I, that am but of yesterday, have known some that have been so deeply plunged in the gulf of despair, that they would throw all the Spiritual Cordials that have been tendred to them against the walls; they were strong in reasoning against their own souls, and resolved against every thing that might be a comfort and support unto them. They have been much set against all Ordinances and Religious Services; they have cast off holy duties themselves, and peremptorily refused to joyn with others in them; yea, they have out of a sense of sin and wrath, which hath lain hard upon them, refused the necessary comforts of this life, even to the overthrow of naturall life. And yet out of this horrible pit, this Hell upon Earth, hath God delivered their souls, and given them such manifestations of his grace and favour, that they would not exchange them for a thousand worlds.

O despairing soules, despairing soules, you see that others, whose conditions have

have been as bad; if not worse than yours, have obtained mercy, God hath turned their Hell into a Heaven, he hath remembred them in their low estate, he hath pacified their raging consciences, and quieted their distracted souls, he hath wiped all tears from their eyes, and he hath been a well-spring of life unto their hearts. Therefore be not discouraged, O despairing soules, but look up to the Mercy-seat, remember who is your Rest, and kick no more by despair, against the bowels of Divine love.

The second Impediment

1 Sam. 14. 19.
Is not the hand
of Joab with
thee in all this?
You know
how to app'ly
it.

TO Assurance, is, Mens entring into the lists of dispute with Satan about those things that are above their reach, as about the Decrees and Counsel of God. O by this Satan keeps many precious souls off from Assurance, since God hath cast him out of Paradise, and bound him in chains of darknesse, he will make use of all his skill, power, and experience, to draw men into the same misery with himself; and if he cannot prevent their entring at last into Paradise above, he will labour might and main to make their life a wilderness here below. And to this purpose he will busie their thoughts and hearts about the Decrees of God, and about

about their particular elections; as, whether God hath Decreed them to eternall Happinesse, or bound them to everlasting Blessednesse, &c. that so by this means he may keep them from that desirable Assurance, that may yield believers two Heavens, a Heaven of joy and comfort here, and a Heaven of felicity and glory hereafter.

It is said of *Marcellus* the Roman Generall, that he could not be quiet. (*Nec victor, nec victus*) neither conquered, nor Conqueror. Such a one is Satan, if he be conquered (by faith) yet he will be assaying; if he conquers, yet he will be roaring and triumphing. Satans great designe is eternally to ruine soules; and where he cannot doe that, there he will endeavour to discomfit soules, by busying them about the secret Decrees and Counsels of God. If the soul break thorow his temptations, as *Dauids* Worthies did break thorow the Hosts of the *Philistims*, and snap his Snares in sunder, as *Sampson* did his Cords, then his next shift is to engage them in such debates and disputes, that neither men nor Angels can certainly and infallibly determine, that so he may spoile their comforts, when he cannot take away their Crown.

Now thy wisedome, and thy work, O doubting

*Equum qua se-
re nec datur,
nec fari est, do-
cta est ignoran-
tia, scientia ap-
petentia insana
species. Aug.*

2 Sam. 24.

Judg. 15. 13,

14.

Deut. 29. 29.

John 8.

Job 11. 13.
to 20.

doubting soul, both not in disputing, but in believing praying, and waiting on God. No way to Heaven, no way to assurance like this; *Adam* disputes with Satan, and falls, and loses Paradise; *Job* believes, and resists Satan, and stands, and conquers upon the Dunghil. When Satan, O trembling soul, would engage thee in disputes about this or that, say to him, Satan, *Revealed things belong to me, but secret things belong to the Lord.* It is dangerous to be curious in prying into hidden matters, and carelesse, and negligent in observing known Laws: say to him, Satan, thou hast been a *lyer, and a murderer from the beginning*; thou art a profest enemy to the Saints confidence, and assurance, to their consolation and salvation: If thou hast any thing to say, say it to my Christ, he is my comfort and crown, my joy and strength, my redeemer and intercessor, and he shall plead for me. Ah Christians, if you would but leave disputing, and be much in believing, and in obeying, assurance would attend you; and you should *Lye down in peace, and take your rest, and none should make you afraid.*

The

The third Impediment

That keeps poor souls from Assurance, is the want of a thorow search, and examination of their own souls, and of what God hath done, and is a doing in them. Some there be that can read better in other mens Books than in their own, and some there be that are more critical and curious in observing and studying other mens tempers, hearts, words, works, and wayes, than their own. This is a sad evil, and causes many souls to sit down in darknes, even dayes without number. He that will not seriously and frequently observe the internal motions, and actings of God, in, and upon his noble part his immortal soul, may talk of assurance, and complain of the want of assurance, but it will be long before he shall obtain assurance. O you staggering, wavering souls, you tossed, and disquieted souls, know for a certain, that you will never come to experience the sweetness of assurance, till your eyes be turned inward, till you live more at home than abroad, till you dig and search for the Mines that be in your own hearts till you come to discern between a work of Nature, and a work of Grace, till you come to put a difference between the pre-

O

cious

Cassiodorus Motto was a notable rule (*Omnia mea mecum porto*) Observe all men's carriages, but especially thy own.

Prov. 2. 3. 4.

So faith Pliny,
Seneca, and
others.

Quests
from ~~used~~ to
pierce tho-
row, &c.
Quests,
to prove and

cious and the vile, between Gods work
and Satans work. When this is done, you
will find the clouds to scatter, and the
Sun of Righteousness to shine upon you,
and the Day star of assurance to rise in
you. Doubting, trembling souls, do not
deceive your selves, it is not a careless
slight, slender searching into your own
hearts, that will enable you to see the
deep, the secret, the curious, the mysteri-
ous work of God upon you. If you do
not seek as for silver, and search for Christ
and grace as for hid treasures, you will
not find them. Your richest metals lye
lowest, your choicest gems are in the
bowels of the Earth, and they that will
have them, must search diligently, and
dig deep, or else they must go without
them. Doubting souls, you must search,
and dig again and again, and you must
work, and sweat, and sweat, and work,
if ever you will find those Spiritual
Treasures, those Pearls of price that are
hid (under the ashes of corruption) that
lye low in the very bowels of your souls.

Tell me, O doubting souls, hath that
sweet word of the Apostle been ever
made to stick in power upon you, 2 Cor.
13. 5. *Examine your selves, whether you
be in the Faith* (or, *Whether Faith be in
you*) *prove your selves, &c.* The precept

is here doubled, to shew the necessity
excellency, and difficulty of the work;
to shew, that it is not a superficial, but a
thorow, serious, substantial Examination
that must enable a man to know, whether
he hath precious Faith, or no; whether
he be Christs Spouse, or the Devils strumpet.
All is not gold that glisters, all is not
Faith that men call Faith; therefore he
that would not prove a cheater to his
own soul, must take some pains to search
and examine, how all is within. *Climac-*
us reports, that the Antients used to
keep in a little Book, a memorial of what
they did in the day, against their night
reckoning. But ah, how few be there in
these dayes, that keep a Diary of Gods
mercies, and their own infirmities, of
Spiritual Experiences, and the inward
operations of Heavenly Graces? *Seneca*
reports of a Heathen man that every
night askt himself these three Questions;
First, *What evil hast thou bealed this day;*
Secondly, *What vice hast thou stood against*
this day; Thirdly, *In what part art thou*
bettered this day. And shall not Christians
take pains with their own hearts, & search
day and night to find out what God hath
done, and is a doing there. God hath his
doing hand, his working hand in every
mans heart; either he is a working there
in wayes of mercy, or of wrath; either

try, as Gold-
smiths try
their metal
by the fire and
the Touch-
stone.

God brings
not a pair of
Scales to weigh
our grace,
but a Touch-
stone to try
our graces.
If our Gold be
true, though
it be never so
little, it will
pass current
with him. He
will not quench
the smothering
flax, &c.

he is building up, or a plucking down, either he is making all glorious within, or else he is a turning all into a Hell. Well doubting souls, remember this, That the soundest joy, the strongest consolation flow from a thorow examination of things within. This is the way to know how it is with you for the present, and how it is like to go with you for the future: This is the way to put an end to all the wranglings of your hearts, and to put you into a possession of Heaven, on this side Heaven, on this side Heaven.

The fourth Impediment

THat keeps many precious souls from Assurance is, their mistakes about the work of grace. Look, as many Hypocrites do take a good nature for grace, and those common gifts and graces that may be in a *Saul*, a *Jehu*, a *Judas*, for a special distinguishing grace, &c. So the dear Saints of God are very apt to take grace for a good nature, to take Pearls of price for stones of no value, to take special grace for common grace. Many trembling souls are apt to call their Faith unbelief, with the man in the Gospel and their Confidence, presumption, and their Zeal, passion, &c. And by the means

Mark 9. 24.

means many are kept off from assurance. Now the way to remove this Impediment, is, wisely and seriously to distinguish between renewing grace, and restraining grace, betwixt common grace, and special grace, betwixt temporary grace, and sanctifying grace. Now the difference betwixt the one, and the other I have shewed in Ten particulars in my * Treatise called *Precious remedies against Satans devices*, from page 217. to page 230. And to that I refer thee for full and compleat satisfaction; if thou wilt cast thy eye upon the particulars, I doubt not but thou wilt finde that profit and content, that will recompence thee for thy pains. And this I thought more convenient to hint to thee, then to write over the same things, that there thou wilt find to thy delight and settlement.

The fifth Impediment

TO Assurance is, their grieving and vexing the Spirit of grace by not hearkning to his voice, by refusing his counsel, by stopping the ear, by throwing water upon that fire he kindles in their souls, and by attributing that to the Spirit, that is to be attributed to mens own passions, and distempers, and to the Prince of darknesse, and his associates. By those

O 3

and

* The same man feels that, that feels that.

More to that point I cannot easily say.

Nisi sanctus a sancto spiritu prodire possit. Nothing can come from the holy Spirit, but that which is holy.

Smoke drives
away Bees,
and an ill sa-
vor drives
away Doves.
Sin is such a
smoke, such an
ill savor, as
drives away
this Dove-
like Spirit.

The
soule will not
quite leave
wrangling, till
it be quiet in
the bosom of
Christ.

and such like ways, they sad that precious Spirit that alone can glad them; they set him a mourning, that alone can set them a rejoycing; they set him a grieving, that alone can set them a singing; and therefore it is, that they sigh it out with *Jeremy, Lam. 1. 16. Behold, he that should comfort our souls, stands afar off.* Ah doubting soules, if ever you would have Assurance, you must observe the motions of the Spirit, & give up your selves to his guidance, you must live by his Laws, and tread in his steps, you must live in the Spirit, and walk in the Spirit; you must let him be chief in your soules. This is the way to have him to be a sealing Spirit, a witnessing Spirit to your hearts. Believe it soules if this be not done, you will be far off from quietnesse and settlement. The word that in *1 John 3. 19.* is rendred assure, signifies to perswade, to note to us, that our hearts are froward, and preevish, and apt to wrangle, and raise objections against God, against Christ, against the Scripture, against our own and others experiences, and against the sweet hints and joyings of the Spirit; and this they will do, especially when we omit what the Spirit perswades us to; (omission raises fears, and doubts, and makes work for Hell, or for the Spirit and Physician of soules,) or else, when we do that which the

the Spirit dissuades us from. If you be kinde and obedient to the Spirit, it will not be long night with your souls, but if you rebel and vex him, he will make your life a hell, by withholding his ordinary influences, by denying to seal you to the day of redemption, and by giving you up to conflict with horrors and terrors, &c. Therefore be at the Spirits beck, and check; and assurance, and joy will ere long attend you.

Isa. 63. 10.

The sixth Impediment

TO Assurance, is, doubting souls making their sense, reason, and feeling, the judges of their spirituall conditions. Now so long as they take this course, they will never reach to Assurance; Reasons arm is too short to reach this Jewel Assurance: This Pearl of price, is put into no hand, but that hand of Faith that reaches from Earth to Heaven. What tongue can expresse, or heart conceive, the fears, the doubts, the clouds, the darknesse, the perplexities, that will arise from the souls reasoning thus. I finde not that the countenance of God is towards me as before, therefore, surely my condition is bad; I feel not those quicknings, those cheerings, those meltings

Gen. 31. 3.

as before ; I am not sensible of those secret stirrings, and actings of the Spirit and Grace in my soul as before ; I do not hear such good news from Heaven as before, therefore certainly God is not my God ; I am not beloved, I am not in the state of Grace, I have but deceived myself and others ; and therefore the issue wilbe that I shall die in my sins. To make Sense, and Feeling, the Judges of our Spiritual Conditions, what is it but to make our selves happy and miserable, righteous and unrighteous, saved and damned in one day, I, in one hour, when Sense and Reason sit as Judges upon the Bench ? Hath God made Sense and Feeling the Judges of your Conditions ? No. Why then will you ? Is your Reason Scripture, is your Sense Scripture, is your Feeling Scripture ? No. Why then will you make them Judges of your Spiritual Estate ? Is not the Word the Judge, by which all men and their actions shall be judged at last ? *The word that I have spoken* (says Christ) *shall judge you in the last day.* To the Law, and to the Testimony, if they speak not according to this word, it's because there is no light, or no morning in them. Why then O doubting souls, will you make your Sense and Feeling, the Judge, not onely of your conditions, but of the truth it self ? What is this,

John 12. 48.

Isa. 8. 20.

אֵין לָנוּ
שׁוֹמֵר

this, but to dethrone God, and to make a god of your Sense and Feeling? What is this, but to limit and binde up the Holy One of *Israel*? What is this, but to toss the soul to and fro, and to expose it to a labyrinth of fears, and scruples? What is this, but to cast a reproach upon Christ, to gratifie Satan, and to keep your selves upon the rack? Well, doubting souls, the counsel that I shall give you, is this, Be much in believing, and make only the Scripture the judge of your conditon, maintaine the judgement of the word, against the judgement of sense and feeling; and if upon a serious, sincere, and impartiall comparing of thy heart and the word together, of thy wayes and the word together, the word speaks thee out to be sincere, to be a *Nathanael*, to be a New Creature, to be born again, to have an immortall seed in thee, &c. Cleave to the Testimony of the Word, joy in it, rest upon it, and give no more way to fears and doubts. Let thy countenance be no more sad, for nothing can speak or make that soul miserable, that the word speaks out to be happy.

Constantine would have all differences and disputes in the *Nicene* Councel, ended by the Bible. O doubting souls, look cheerfully to this, That all differences and controversies that arise in your hearts,

*In Iustinus
Scriptura ad
infantium &
lactantium co-
paciam, fuit
one. God
hath bowed
downe the
Scriptures to
the capacity
even of babes
and sucklings.
Id agit tota
Scriptura ut
credamus De-
um esse miseri-
cordem. Luth.*

Psal. 119. 29.

*'שן
'רף*

heart, be ended by the word. There is danger in looking beside the Scripture, or beyond the Scripture, or short of the Scripture, or upon sense and feeling, so much as upon the Scripture; therefore let the word be alwayes the man of thy counsel, No way to assurance and joy, to settlement and establishment, like this. If you are resolved to make Sense and Feeling the Judge of your conditions, you must resolve to live in fears, and lye down in tears.

The seventh Impediment

The active
Christian goes
to Heaven,
*Alacri animo ac
plena fiducia.*

*Labor omnia
vincit.*

TO Assurance, is, Mens remissnesse, carelesnesse, lazinesse, and overliness in Religious Services, and in the exercise of their graces. Ah, how active and lively are men in pursuing after the world? but how livelesse and unactive in the wayes of grace and holinesse? Ah doubting Christians, remember this, that the promise of Assurance and comfort is made over, not to lazy; but laborious Christians; not to idle; but to active Christians; not to negligent, but to diligent Christians. *John 14. 21, 22, 23.* He that hath my Commandements, and keepeth them, he is it that loveth me: And he that loveth me, shall be loved of my father; and I will love him, and will manifest

jest my selfe to him. Now Judas saith un-
to him: (not Iſcariot) Lord, how is it
that thou wilt manifest thy selfe unto us,
and not to the world? Jesus answered and
said unto him, if any man love me, he will
keep my words; and my Father will love
him, and we will come unto him, and make
our abode with him. So 2 Pet. 1. 12, 13.
Wherefore the rather Brethren, give di-
ligence to make your Calling and Election
sure: For if you doe these things, ye shall
never fall; for so an entrance shall be mi-
nistered unto you abundantly, into the ever-
lasting Kingdome of our Lord and Saviour
Jesus Christ.

A lazy Christian shall alwayes want
four things, viz. Comfort, Content,
Confidence, and Assurance. God hath
made a separation between joy and idlen-
esse, between Assurance and lazinesse,
and therefore it is impossible for thee to
bring these together, that God hath put
so far asunder. Assurance and Joy are
choyce Donatives that Christ gives only
to laborious Christians. The lazy Chri-
stian hath his mouth full of complaints,
when the active Christian hath his heart
full of comforts. God would have the
hearts of his Children to be hot in Reli-
gious Services. *Be fervent* (or, *boiling*
hot, as it is in the Original) *in spirit,*
ſerving the Lord.

Non eras qui
non zelas. Aug.

crud'acous is
a significant
word, it signi-
fies all man-
ner of ear-
nestnesse, te-
riouſnelle, and
continuance
in doing. Also
it signifies a
speedy and
swift putting
of things in
execution.

Rom. 12. 11.
ἐκφρως signi-
fies leething
hot.

That

That Service that hath not heavenly heat, that hath not Divine fire in it, is no service; it is lost service. A lazy spirit is always a losing spirit. O! Remember lazy Christians, that God is a pure act, therefore he loves activeness in Religious services. Remember the Angels, those Princes of glory are full of life and activity, and they always behold the Fathers face in glory. Remember, he that will find rich Minerals, must dig deep; he that will be rich, must sweat for it; he that will taste the Kernal, must crack the shell; he that will have the Marrow, must break the bone; he that will wear the Garland must run the race; he that will ride in triumph, must get the victory; so he that will get Assurance, must be active and lively in duty. It is onely fervent prayer that is effectual prayer, it is onely the working prayer that works wonders in Heaven, and that brings down wonderful Assurance into the heart. Cold prayers shall never have any warm Answers, God will suit his returns to our requests; livelesse services shall have livelesse answers, when men are dull, God will be dumb. Elias prayed earnestly, or as it is in the Greek, *He prayed in prayer*, and God answered him. Many there be that pray, but they do not pray in prayer, they are not lively and earnest with God in prayer and

Ezek. 1. 6.
Mat. 18. 10.

Pro. 3. 4, 5, 6.

James 4. 16.
in prayer.
The working
prayer.

*He prayed in
prayer.*

and therefore Justice shuts out their prayers. When one desired to know what kinde of man *Basil* was, there was (saith the History) presented to him in a dream a Pillar of fire with this Motto (*Talis est Basilus*) *Basil* is such a one, all on a light fire for God. Ah lazy doubting Christians, were you all on a light fire, in hearing in praying, &c. It would not be long before the Windows of Heaven would be open, before God would rain down *Manna*, before he would drop down Assurance into your bosoms.

My advice to you, lazy Christians, is this, Cease complaining of the want of Assurance, and be no more formal, slight and superficial in Religious services, but stir up your selves, and put out all your might and strength in holy actions, and you shall experimentally finde, that it will not be long before you shall have such good news from Heaven, as will fill you with joy unspeakable, and full of glory.

Most men have more heat in their brains, then in their hearts and services; and therefore it is that they walk in darkness, that they want assurance.

God shot *Neposian* the Emperor to death with a thunderbolt for his lukewarmnesse, saith the Historian.

The

The eighth Impediment

omission of
Duty breeds
Dislike, and
makes the
life uncom-
fortable, yea,
sometimes a
burden to a
man. So the
omission of
holy duties
and services,
breeds many
fears, doubts,
and questions
in the soule,
about its
own sincerity,
about its in-
terest in Christ
about its find-
ing audience
and accept-
ance with
God, and so
makes the life
of a Christian
very uncom-
fortable, yea,
a burden to
him.

TO Assurance, is, Mens living in the neglect of some Ordinance; or in the omission of some Religious duties; they seek Christ in some of his ways, but not in all; they wait upon him in this and that Ordinance, but not in every Ordinance. Are there not many doubting souls that wait upon God, in hearing the Word of Life, and yet neglect, and make light of waiting upon Christ, in breaking the Bread of Life? Are there not many that are very careful daily to perform Family duties, and yet are very rarely found in Closter services? Some there be that are all ear, all for hearing; and others there be, that are all tongue, all for speaking and praying; and others there be, that are all eye, all for believing; all for searching, all for enquiring into this, and that; and others there be, that are all hand, all for receiving the Lords Supper, &c. And seriously, when I consider these things, I cease wondering, that so many want Assurance, and do rather wonder, that any obtain assurance, considering how few there be, that are conscientious and ingenuous in waiting upon God in every way & service where-in he is pleased to manifest his grace and favor to poor souls. Well

Well doubting souls, remember this, God will give Assurance in one Ordinance, when he will deny it in another, that you may seek his face in all. God loves as well, that you should waite on him, as that you should wrestle with him. He that will not give God the honor of attending him in every duty, in every Ordinance, may long enough complain of the want of Assurance, before God will give him the white stone, and the new name, that none knows but he that hath it. Many of the precious Sons of Zion have found God giving assurance in one Ordinance, others have found him giving Assurance in another Ordinance. God speaks peace to some in such and such services, & comfort to others in such and such duties: Therefore as you would have Assurance, O doubting souls, seek the Lord in every way and service, wherein he is pleased to make known his glory and goodnesse. In hearing Christ opens his Box of Ointments to some, and in praying and breaking of Bread he lets his sweet myrrhe fall upon the hearts of others. Some have seen the glory of the Lord in the Sanctuary, that have been clouded in their Closets; others have heard a sweet still voice in their Closets, that have seene long trembling in the Sanctuary. Remember doubting

Deut. 23. 1, 4.
Here the Pre-
verb is most
full, that says
(*Adicion non*
aut) A little
harm not. Ah
this or that
little omission
as you call it,
may expose
men to a
great deal of
wrath.

Mat. 25. 41.
alt.

They did not
rob the Saints
but omitted
the relieving
of them,
which was
their ruine.

Prov. 3. 17.

Pl. 65. 11, 12.

Psal. 63. 5.

doubting souls, *Maab* and *Ammon* were
banished the Sanctuary to the Tenth
Generation, for a meer omission, because
they met not Gods *Ist* *al* in the wilder-
nesse with Bread and Water. And I
verily believe, that God doth banish (as
I may say) many from his favorable pre-
sence, (as *Abolom* did *David*) for their
sinful omissions, for their non attendance
upon him in all his ways. Therefore, if
ever you would have Assurance, seek the
Lord, not onely while he may be found,
but also in every gracious dispensation
where he may be found, *Then shall the*
joy of the Lord be your strength, and his
glory shall rest upon you. The days of your
mourning shall be ended, and you shall
lie downe in peace, and none shall
make you afraid. I would earnestly desire
you; O doubting souls, seriously to con-
sider, That all the ways of Christ, are
ways of pleasantness (as *Solomon* speaks)
not onely this way or that way, but every
way of Christ is a way of pleasantness;
every way is strowed with Roses, every
way is paved with Gold, every way is
attended with comfort and refreshing.
So the *Psalmist*, *Thy pathis drop fatnesse*,
not onely this or that path, but all the
of God drops fatnesse. O then walk in
every way, tread in every path of God,
as you would have you would have your
soules

Souls filled with marrow and fatnesse and never forget that choise saying of the Prophet *Isaiah*, *Thou interest him that rejoyceth, and worketh righteousness, those that remember thee in thy ways.* They that would have God to meet with them in a way of Peace and reconciliation, in a way of Grace and Favor, must remember God in all his ways; not onely in this or that particular way, but in every way wherein he is pleased to cause his glory to shine: Therefore doubting souls cease complaining, and be more conscientious and ingenuous, in waiting upon God in all his appointments, and it will not be long night with you.

The ninth Impediment

THAT keeps Christians from assurance is An imoderate love of the World, their thoughts and hearts are so busied about getting the World, and keeping the World, that they neither seek Assurance as they should, nor prize Assurance as they should, nor lament the want of Assurance as they should, nor study the worth and excellency of Assurance as they should; and therefore it is no wonder, that such are without Assurance. As it is very hard for a rich man to enter into Heaven, so it is very hard

Isa. 64. 1.

MYSD

To see and meet the soul as the father of the Prodigall son and meet him at a off, with bowels of love and pity.

Multitudo enim est peccatorum miser, habens misericordiam.

Many are miserable by loving unchaste things, but are more miserable by having them.

Mat. 19. 23.
24.

P

for

Hab. 2. 6.

*Divitiis idco
patus deest,
quoniam nihil deest.
Rich mens
wealth proves
an hindrance
to their hap-
pinesse.*

*Divitia corpo-
rales paupertas
tis plena sunt.
Aug.
Earth's riches
are full of
poverty.*

*Dindorus Sim-
lus.
The same
saith Aristotle.*

*Quam serget
mibi terra cum
ceterum insuor?
Adrian.*

for a worldly Christian to get Assurance of Heaven. The thick clay of this world doth so affect him, and take him, so satisfie him, and sink him, that he is not able to pursue after Assurance, with that life and love, with that fervency and frequency, as those must do that will obtain it. It is said, *Gen. 13.2. That Abraham was very rich in Cattle in Silver and in Gold;* according to the Hebrew *כבד* *Abraham* was very heavy, to shew (saith one) that riches are a heavy burden. and a hinderance many times to a Christians comfort, and confidence, to his happinesse and assurance. *Solomon* got more hurt by his wealth, then he got good by his wisdom; such a fire rife out of his worldly enjoyments, as did even consume and burn up his choicest spirits, and his noblest vertues; under all his Royal Robes, he had but a thred bare soul. *Sicily*, saith one, is so full of sweet flowers, that dogs cannot hunt there, the sent of the sweet flowers diverteth their smell: And all what doth all the sweet delights and contents of this world, but make men loose the sent of Heaven, but divert men from hunting after Assurance and from running after Christ, in the sweetnesse of his ointments.

The

The Creature is all shadow and vanity of vanities, (vanity is the very quintessence of the Creature, and all that can possibly be extracted out of it.) It is *filia nollis*, like *Jonahs* gourd, a man may sit under its shadow for a while, but it soon decays and dies. *Why shouldst thou set thy heart upon that which is not.* Were ever riches true to them that trusted them; as the Bird hops from twig to twig, so doth riches hop from man to man, &c. Worldly Christians, cease complaining of the want of Assurance, and sincerely humble & abase your souls before the Lord; for that you have so eagerly pursued after lying vanities; for that you have in so great a measure forsaken the Fountain of living water; for that with *Martha* you have been busied about many things, when Christ and Assurance, the two things necessary, have been so much neglected and disregarded by you. Get this World, this Moon, under your feet, take no rest till you have broken thorow this silken net, till you have got off these Golden Fetters. A heart that is full of the world, is a heart full of wants. Ah the Joy, the Peace, the Comfort, the Confidence, the Assurance that such hearts want. The Stars which have least circuit, are nearest the Pole; and men whose hearts are least en-

Prov. 23. 5.

*Si terram amas
tetta est, si deum
amas, quid ali-
ud dicam Deum
es. Aug.*
If thou lovest
the Earth,
thou art
earthly, but if
thou lovest
God, thou
shalt have
whatever
thou wilt ask
of God.

Mundum cada-
ver est, & po-
tenes cum fun-
cant (is an
 Arabick Pro-
 verb) that is,
 The world is
 a Carcase, and
 those that
 hunt after it
 are Dog.
 This Proverb
 makes a great
 many of our
 glistering pro-
 fessors to be
 but Dogs.

Heb. 12. 16,
 17.

tangled with the world, are always near-
 est to God, and to the Assurance of his
 Favor. Worldy Christians, remember,
 this, You and the world must part,
 or else assurance and your souls will ne-
 ver meet. When a worldly Christian is
 saved, he is saved as by fire; and before
 ever he shall be assured of his salvation,
 he must cry out, (*Omnes humana conso-*
lationes, sunt desolationes.) All humane
 consolations are but desolations. God
 will not give the Sweet meats of Heaven,
 to those that are gorged and surfettled
 with the delicates of the Earth. The Cock
 upon the Dunghil prefers a Barley Corn
 above the choicest Pearl; such Dunghil
 Christians that prefer a little Barley corn
 above this Pearl of price, Assurance; that
 with *Esan* prefer a morsel of meat before
 this Blessing of blessings, that prefer *Paris*
 above Paradise, Gods coyn above his
 countenance, may at last with *Esan* seek,
 and seek with tears this Heavenly Jewel
 Assurance, and yet, as he, be rejected and
 repulsed.

Abraham
in Isclm
at Gra
to argn
on Earth

The

The tenth Impediment

That keeps Christians from assurance, is, The secret cherishing, and running out of their hearts, to some bosom darling sin : It is dark night with the soul, when the soul will cast a propitious eye upon this, or that bosom sin, and secretly say, *Is it not a little one, and my soul shall live,* though God and Conscience hath formerly checkt and whipt the soul for so doing. Ah how many be there, that dally & play with sin, even after they have put up many prayers and complaints against sin, and after they have lamented, and bitterly mourned over their sins : Many there be that complain of their deadnesse, barrennesse, forwardnesse, conceitednesse, censoriousnesse and other basenesse ; and yet are ready at every turn to gratifie, if not to justifie those very sins that they complain against : No wonder that such want Assurance. After the Israelites had eat Manna in the Wildernesse, and drunk water out of the Rock, after God had been to them a cloud by day, and a pillar of fire by night, after he had led them by the arms, and kept them as the apple of his eye, after he had made them spectators of his wonders, they bankered after the flesh.

Psal. 85. 8.

poss of Egypt ; so when after God hath given a man a new name, and a white stone, after he hath made a report of his love to the soul, after he hath taken a man up into paradise, after he hath set a man upon his knee, and carried him in his bosom, after he hath spoke peace & pardon to the soul, for the soul to return to folly, O this cannot but prove a woful hinderance to Assurance, this will provoke God to change his countenance, and to carry it not as a Friend, but as an enemy : When Love is abused, Justice takes up the Iron Rod, God will strike hard & home, when men kick against the Bowels of Mercy. God hath made an Everlasting separation betwixt Sin and Peace, betwixt Sin & Joy, and betwixt Sin and Assurance. God will be out with that man, that is in with his sin; if sin and the soul be one, God and the soul must needs be two. He that is resolved to dally with any sin, he must resolve to live in many fears. Never forget this; he that favoureth any one sin, though he forgoeth many, doth but as *Benadab*, recover of one disease, and die of another; yea, he takes pains to plunge himself into two hells, a hell here & a hell hereafter. Therefore, as ever thou wouldst have Assurance, offer up thy *Isaac*, part with thy *Benjamin*, pull out thy right eye, cut off thy right hand, otherwise

otherwise Assurance and Joy will not be thy portion.

Now that I may remove this Impediment which is of such a dangerous consequence to Christians souls, and keeps Christians for ever from smiling upon any bosom sin, I shall first lay down a few considerations to provoke them to dally and play no more with sin, but to put off that sin that does so easily beset them, that sticks so close unto them; and then in the second place, I shall propound some means, that may contribute to the bringing under of bosom sins, that so it may be no longer night with the soul.

Heb. 12. 1.
ἀντιπαύμενοι.

The first Motive

TO provoke you to put out all your strength and might against bosom sins, that you are so apt to play withal, is, Seriously to consider, that this will be a strong, and choice Demonstration, and evidence of the Sincerity, and uprightness of your hearts. *Psal. 18. 23. I was also upright with him, and I kept my self from mine iniquity. I kept a strict and diligent watch upon that particular sin that I found my self most inclined unto. And this says David, is a clear evidence to me of the uprightness of my heart with*

יָמַן
Gnimo o.
With him.

Job 10. 12, 13

1 Cor. 13. 12,

God. The truth is, there is no Hypocrite in the world, but doth dandle and dally with some bosome sin, or other. And though at times, and upon carnall accounts, they seem to be very zealous against this and that sin, yet at the very same time their hearts stand strongly and affectionately engaged to some bosome sin as might be shewed in *Saul*, *Jehu*, *Judas*, and *Herod*; therefore as ever you would have a sure Argument of your uprightnessesse, trample upon your *Dalilah's*. This very evidence of thy uprightnessesse, may yield thee more comfort and refreshing in a day of trouble and darknes, then for the present thou doest apprehend, or hast faith to believe. Some there be that can tell thee, that the joy of the Bridegroom, nor the joy of the Harvest, is not to be compared to that joy that arises in the soul from the sense and evidence of a mans own uprightness. Sincerity is the very Queen of virtues, she holds the Throne, and will be sure to keep it. Yea, the very sight of it in the soul, makes a man sit cheerfull and thankfull (*Noah-like*) in the midst of all tempests and storms. Look, as the playing with a bosome sin, speaks out Hypocritie, so the mortifying of a bosome sin, speaks out sincerity.

Thy

The second Motive

TO provoke doubting soules to trample upon their bosome sins, is, Solemnly to consider, That the conquests of their darling sins will render the conquests of other sins easie.

When *Goliath* was slaine, the rest of the *Philistines* fled. When a Generall in an Army is cut off, the common Soldiers are easily routed and destroyed. Ah complaining, doubting soules, did you but take the courage and resolution to fall with all your might, and spirituall strength, upon those particular sins that stick so close unto you, and that doe so easily captivate you; you would find, that the great Mountains that are before you, would soon be made a plain. Other sins will not be long lived, when justice is done upon your bosome sins. Thrust but a Dart thorow the heart of *Absolon*, and a compleat Conquest will follow.

1 Sam. 17.

51, 52.

The *Lacedaemonians* in all battles, resolved to goe home Conquerors, or to dye conquered.

Luch. 4. 7.

2 Sam. 18.

14. ult.

The

The third Motive

TO provoke you to crucifie your bo-
some sins, be they what they will,
is, Seriously to consider the very great
damage that your souls have already su-
stained by your bosome sins.

Some there
be that had
rather loose
their hearts,
then their
conceits;
others had ra-
ther loof their
soules, then
their sins:
these shall be
chronicled to
hell for fools
and Bedlams.

Saul by casting an amorous eye upon
Agag, lost his Crown and Kingdome.
Sampson by dallying with his *Delilah*,
lost his strength, sight, light, liberty, and
life. But what are these losses to thy losse
of spirituall strength, to thy losse of com-
munion with God, to thy losse of the
spirit of light, life, liberty, and glory?
to thy losse of joy unspeakable, and peace
that passes understanding, and to thy
losse of those fresh and sparkling hopes
of glory, that were once sparkling in thy
breast?

Mark Anthony was so far bewitched
with his *Cleopatra*, that in the heat of the
battle of *Actium*, when the Empire of
the world, his life, and all lay at stake,
that he fled from *Augustus* to pursue
her, to the ruine and losse of all. So
many there are so bewitched to some
Cleopatra, to some darling sin or other,
that they pursue the enjoyment of them
to the losse of God, Christ, Heaven, and
their souls for ever.

Ah

Ah Christians, that the sense of what you have formerly lost, and of what you daily loose by your playing with sin, might provoke you to set upon some effectuall course for the mortifying of them.

It was a blasphemous speech of Henry the Second, who said, when *Metz* his City was taken, *That he should never love God any more, who suffered a City so dear to him, to be taken from him.* But it will be a blessed and a happy thing for you, in uprightness to say, O, we will never love, we will never favour, we will never dally with our bosome sins more; for they have damnified us in our spirituall enjoyments, and in our spirituall returns from Heaven. Shall the sense of outward losses by this and that Instrument, work us out of love with them? and shall not the sense of our spirituall losses by bosome sins, work us much more out with them. Ah Lord, of what Iron mettle is that heart that can look upon those sad losses that hath attended playing with bosome sins, and yet still dally with those *Delilah's*?

Nay, how many in these dayes are mad against publick instruments for seeming losses.

The

The forth Motive

The heathers
(As many pro-
fessors now)
had not the
right art of
mortifying
themselves (Sapientia
verum plerumque
abscondit vitia,
non abscondit)
and their wis-
dom was to
hide a lust,
not to quench
it; therefore
their joy was
like the
crackling of
thorns under
a pot.

TO provoke you to be the death of
your darling sins, is, solemnly to
consider, That the conquest and effectu-
all mortifying of one bolome sin, will
yield a Christian more glorious joy, com-
fort and peace, then ever he hath found
in the gratifying and committing of all
other sins. The pleasure and sweetnesse
that followes victory over sin, is a thou-
sand times beyond that seeming sweet-
nesse that is in the gratifying of sin. The
joy that attends the subduing of sin, is a
noble joy, a pure joy, a peculiar joy, an
increasing joy, and a lasting joy; but
that joy that attends the committing of
sin, is an ignoble joy, a corrupt joy, a
decreasing joy, a dying joy. The truth
is, were there the least reall joy in sin,
there could be no perfect Hell, where
men shall most perfectly sin, and be most
perfectly tormented with their sin.

Ah doubting Christians, as ever you
would have good dayes, as ever you
would walk in the light, as ever you
would like the Angels, have alwayes
Harps in your hands, and *Allelujahs* in
your mouths, be restlesse, till in the Spi-
rit and power of Jesus, you have brought
under the sin that sticks so close unto
you.

you. Remember this, nothing below the conquest of bosome sins, can make a Jubilee in the heart. It is not a mans whining and complaining over sin, but his mortifying of sin, that will make his life a Paradise of pleasure.

If notwithstanding all that hath been said, you are still resolved to dally with sin, then you must resolve to live as a stranger to God, and as a stranger to Assurance and peace; you must expect sad trials without and fore troubles within; you must expect to find Satan playing his part both as a Lion, and as a Serpent; both as a Devil, and as an Angel of light. You must expect either no news from Heaven, or but bad news from heaven; and you must expect that conscience will play the part, both of a scolding Wife, and of a Lion that wants his prey; and this shall be your just reward for playing with sin. If you like the reward, then take your course, and dally with sin still; if otherwise, then Sacrifice your *Isaac*.

The Leper under the Law, was still to keep his haire shaven. Levit. 14. 9. So should we be still a cutting and shaving, that tho the roots of sin remain, yet they may not grow and sprout.

Conscience is
Index, Index,
Vindex.

The fifth Motive

Som heathens
 & many pro-
 fane persons
 have earnestly
 desired, that
 they had done
 that at first,
 that they
 would ~~do~~
 have done at
 last, but could
 not. The worst
 would be
 good, and doe
 good at last;
 but at last
 they will be
 found the best
 and wisest,
 have made it
 their business
 to doe that
 every day,
 that every
 one would do
 upon a dying
 day.

TO work you to trample upon your
 bosome sins, is wisely to consider,
 That it is your duty and glory to doe
 that every day, that you would willingly
 doe upon a dying day. Ah, how would
 you live and love upon a dying day?
 how would you admire God, rest upon
 God, delight in God, long for God, and
 walk with God upon a dying day? how
 would you hate, loath, and abhor your
 bosome sins upon a dying day? how
 would you complaine of your bosome
 sins, and pray against your bosome sins,
 and mourn over your bosome sins, and
 watch against your bosome sins, and flie
 from all occasions that should tend to
 draw you to close with your bosome sins
 upon a dying day?

Ah doubting souls, would you not for
 all the world gratifie your bosome sins,
 upon a dying day, and will you gratifie
 them on other dayes, which for any
 thing you know to the contrary, may
 prove your dying day? Thrice happy is
 that soul that labours with all his might,
 to doe that at first, that he would faine
 doe at last; that doth that on every day,
 that he would give a thousand worlds to
 doe on a dying day. No way to Assu-
 ran ce

rance like this ; no way to joy and comfort like this ; no way to rest and peace like this ; no way to the Kingdome, to the Crown, like this.

I earnestly beseech you trembling souls, when you find your spirits running out to bosome sins, that you would lay your hands upon your hearts, and thus expostulate the case : O our souls, would you thus dally and play with sin upon a dying day ? would you thus stroke and hug sin upon a dying day ? would you not rather shew all the dislike and hatred that is imaginable against it ? would you not tremble at sin more then at hell ? and abhor the very occasions of sin, more then the most venomous Serpent in all the world ? would you not rather suffer the worst and greatest punishments, then to smile upon a darling sin, upon a dying day ? Yes. O would you faine doe this upon a dying day ? why not then every day ? why not then every day, O our soules ?

The

The sixth Motive

One flaw in
a Diamond,
doth not on-
ly take away
the beauty,
glory, & price
of it; but it
puts men to
question whe-
ther it be a
Diamond.

Psal. 40. 12.

MIKT

I am not able
to see, sin had
put out Da-
vids eyes.

God had se-
ven Sonnes,
and but one
Bastard, and
yet that one
Bastard de-
stroyed all the
rest. You may
easily apply
it.

TO provoke you to fall with all your
might upon holmes sins, is, Serious-
ly to consider, That till this be done,
fears and doubts will still haunt the soul;
the soule will still be fearing that surely
all is naught, and that, that work that is
wrought upon it, is not a reall, but a
counterfeit work; that it is not a pecu-
liar and speciall work, but a common
work that a man may have and perish.
Till this be done, the soul can never be
able to see grace in his own native beau-
ty and glory. The hugging of sin in a
corner, will raise such a dust in the soul,
that it cannot be able to see those Pearls
of glory sparkling and shining. Till this
be done, doubting soules, you will be but
Babes, and Shrubs, and Dwarfs in Chri-
stianity. The hankering of the soul after
sin, is the casting of water upon the Spi-
rit: It is the laming of Grace, it is the
clipping the wings of faith and prayer;
so that the soul can neither be confident,
nor fervent, frequent, nor constant in
Religious services; so that it will una-
voidably follow, such soules will be like
Pharaohs lean Kine, poor and starveling.
Look as many men are kept low in their
outward estates, by having a back door.

to some *Herodians*; so many doubting souls are kept low in spiritualls, by their hankering after some particular sins.

Remember Christians, sin is the soules sicknesse, the soules weaknesse. If the body be weak and diseased, it growes not. Sin is poyson that turns all nourishment into corruption, & so hinders the growth of the soul in grace and holinesse. Ah Christians, as ever you would be rid of your fears and doubts, as ever you would see the beauty and glory of grace, as ever you would be eminent and excellent in grace and holinesse, see that effectual Justice be done upon that *Achan*, that *Jonah* that darling sin, that hath occasioned storms within, and tempests without.

It was a grievous vexation to King *Dysmachus*, that his staying to drink one draught of water, lost him his Kingdom. Ah Christians, it will grievously vex you, when you come to your selves, and when you come to fall off the admirable pleasure that attends the conquest of sin, to consider that your hankering after this or that particular sin, hath been the losse of that joy and comfort, that peace and assurance, that is infinitely more worth then all the Kingdomes of the world.

If there be but one crack in the Honey-glass, the Wasp will be buzzing, and where there is but some one sin favoured, there Satan wilbe tempting and upbraiding.

Question.

BUt you may say to me, O! we would faine have our bosome sins subdued, we desire above all that they may be effectually mortified: These Sons of Zerviah we would have slain to chuse: But what course must we take to bring under our darling sins, to get off our golden Fetters, to get out of these silken Snares?

TO this Question I shall give these Answers.

The first Means.

IF ever thou wouldest have mastery over this, or that bosome sin, then engage all thy power and might against thy bosome sin, draw up thy spirituall forces, and engage them wholly against the sin that doth so easily beset thee. As the King of Syria said to his Captains, *Fight neither with small nor great, save only with the King of Israel.* So say I, your wisdom and your work, O doubting Soules, lieth not in skirmishing with this or that sin, but in coming up to a close sharp fight with the King of Israel, with that darling sin that hath a Kingly interest in you, and a Kingly power over you.

2 Chro. 8. 30.

Constantine the Great his Symbole was (*Inmedicabili vulnere anse rescindendum est*) When there is no hope of curing, men must fall a cutting. Believe it souls, you must fall a cutting your bosome sins in pieces by the Sword of the Spirit, as Samuel cut Agag in pieces in Githai before the Lord, or else you will never obtain a perfect cure. Slight skirmishes will not do it; you must pursue your bosome sins to the death, or they will be the death of your souls.

1 Sam 13-33.

The second Means

TO bring under a bosome sin, is To labour to be most eminent and excellent in that particular grace that is most opposite to a mans bosome sin. As it is a Christians glory to be eminent in every grace, so it is a Christians special duty to excell in that particular grace that is most contrary to his darling sins, Is it pride, is it the world, is it hypo-crisie, &c. that is thy bosome sin, that is the chief favorite in thy soul? O then labour above all, to be cloathed with humility, to abound in heavenly-mindedness, to transcend in sincerity, &c. I know no surer, no choicer, no sweeter way, effectually to crucifie a bosome sin, then this. He that comes up to this com-

As when one Bucket of a Well goes up, the other goes down; as when one of the two Lawrels in Rome flourisheth, the other withers; so when grace gets up, sin goes down; when grace flourisheth, sin withers.

fel, will not be long held in golden fetters, it will not be long before such a soule cries out, Victory, victory.

The third Means

TO help us to trample upon bosome sin, is, To look upon bosome sin now, as they will appear to us at last; to look upon them in the time of health, as they will appear to us in times of sicknesse; to look upon them in the time of our life, as they will appear to us in the day of our death. Ah souls! of all unpardoned sins, your bosome sins will be presented by God, conscience, and Satan at last, as the most filthy and ugly, as the most terrible and dreadfull, your bosome sins at last will appear to be those monsters, those fiends of Hell that have most provoked God against you, that have shut up Christs bowels of love and compassion from you, that have armed conscience against you, that have barred the Gates of glory against you, that have prepared the hottest place in Hell for you, and that have given Satan the greatest advantage eternally to triumph over you. Ah souls! at last your bosome sin will more presse and oppresse you, more sad and sink you, more terrifie & amaze you, then all your other transgressions.

Those

Many there be that have found these things by wo-ful experience. Wo, wo to that soule that shall put it to the trial.

Those sins that seem most sweet in life, will prove most bitter in death; those pleasant morsels will prove thy greatest Hell, when there is but a short step between thy soul and eternity. Ah Christians, never look upon bosome sins, but with that eye which within a few houres you must behold them; and this you will find by experience, will be a singular means to bring under your bosome sins.

Job 20. 11.
conk.

The fourth Means

TO subdue bosome sins, is, To apply your selves to extraordinary means, as Fasting and Prayer, &c. Ordinary Physick will not remove extraordinary distempers, nor ordinary duties will not remove bosome sins, who by long and familiar acquaintance with the soul, are exceedingly strengthened and advantaged. You read of some Devils in the Gospel, that could not be cast out, but by prayer and fasting. So bosome sins are those white Devils, that will not, that cannot be cast out, but by fervent and constant prayer, joined with fasting and humiliation. Souls that are serious and conscientious in observing of this Rule, will find such a Divine power to attend their endeavors, as will give them to overcome every captive, and to triumph over those white

Mat. 17. 14.
to 22.

Col. 2. 14, 15

white Devils within, as Christ triumphed over Principalities and powers upon the Crosse.

The fifth Means.

AS you would have victory over some sins, keep off from all those occasions that tend to lead thee to the gratifying of them. He that shuns not the occasions of sin, tempts two at once, Satan and his own heart; he tempts Satan to tempt him to tast of forbidden fruit; and he tempts his own heart to feed upon forbidden fruit. *Abstain from all appearance of evil: Have the Garment spotted by the flesh.* What ever carries with it an ill show or shadow, favor or suspicion, that abstain from, that you may neither wound God, nor the Gospel, your own consciences, nor others. If there be any fuell to feed thy bosome sin in thy house, remove it; or before thine eye, remove it; or in thy hand, remove it, put it far away; thy soule cannot be safe, it cannot be secure, so long as the occasions of sin are thy companions. Wouldst thou have a clear evidence of the truth of thy grace, then shun the occasions of sin; wouldst thou imitate the choicest Saints, then shun the occasions of sin; wouldst thou stand in shaking

1 Theff. 5. 22.
Jude 23.

27. 1.

times.

times, then keep off from the occasions of sin; wouldst thou keep always peace with God, and peace with conscience, then keep off from the occasions of sin; wouldst thou frustrate Satans greatest designs, and countermine him in his deepest plots, then keep off from the occasions of sin. Wouldst thou keep thy bones from breaking, and thy heart from bleeding? then keep off from the occasions of sin; wouldst thou keep down fears and doubts, and keep up faith and hope? then keep off from the occasions of sin; wouldst thou have assurance in life, and joy and peace in death? then keep off from the occasions of sin. Doe this, and you doe all; if you doe not this, you doe nothing at all.

And thus I have done with the Impediments that hinder souls from assurance, as also with the Means to remove those Impediments.

Gen. 39. 10.
Job 31. 1.
Pla. 16. 4, 5, 6.

CHAP. IV.

Containing severall

MOTIVES

TO

Provoke Christians to be
restlesse, till they have
obtained a well grounded
Assurance of their
Eternall

Happinesse & Blessedness.

The first Motive.



OW the first Motive that I
shall lay downe to provoke
you to get a well grounded
assurance, is solemnly to con-
sider, That many are now dropped into
Hell, that have formerly presumed of
their going to Heaven; as those that
came

came bounding at his two gates saying
out, Lord, Lord, open to us, for we have
prospered in thy Name, and in thy Name
have cast out Devils, and in thy name
have done many wonderful works; and yet
that direfull and dreadfull sentence is past
upon them, Depart from me ye workers
of iniquities.

The foolish Virgins were in a golden
dream, that they were as happy as the
best, and yet when they were awakened,
they found the Bridegroom entered into
his glory, and the door of mercy shut
against them. Men are naturally prone
to flatter themselves, that their sins are
not sins, when indeed they be, and that
they are but small sins, when they are
great and grievous; and they are apt to
flatter themselves, that they have grace,
when they have none; and that their
grace is true, when it is but counterfeite;
and that their condition is not so bad as
others, when it is worse; and with 148. 16.
that the bitterness of death is past, when
God hath his Sword in his hand ready
to execute the vengeance written.

I have read of a Mad-man at *Antwerp*,
that laid claime to every rich Ship that
came into the Harbour, when as he was
poor, and had no part in any. Alas this
age is full of such mad soules, that lay
claime to God and Christ, and the Promises

Mat. 7. 28.

24. 27.

So few in the
old world flatter
ed an eternal
misery.

Matt. 29.

So were the
wretches that

cried out

the Temple of
the Lord, the

Temple of the
Lord.

Matt. 24. 27.

D. U. 29. 19.

Prov. 30. 16.

Rev. 3. 17. 18.

Micah 3. 11.

1 John 1. 8.

1 John 2. 1.

1 John 2. 11.

1 John 2. 12.

1 John 2. 13.

1 John 2. 14.

1 John 2. 15.

1 John 2. 16.

1 John 2. 17.

1 John 2. 18.

1 John 2. 19.

1 John 2. 20.

1 John 2. 21.

1 John 2. 22.

1 John 2. 23.

1 John 2. 24.

1 John 2. 25.

1 John 2. 26.

1 John 2. 27.

1 John 2. 28.

1 John 2. 29.

1 John 2. 30.

1 John 2. 31.

1 John 2. 32.

1 John 2. 33.

1 John 2. 34.

1 John 2. 35.

the, and Gospel Priviledges, and all the glory of another world, when they are poor, and blind, &c. miserable, and wretched, and naked, when they are Christlesse, and Gracelesse, &c. Ah Christians, doth it not therefore stand you much upon, to labour for a well-grounded Assurance, that so you may not miscarry to all eternity, but may at last be found worthy to receive a Crown of glory, and to enter into your masters joy, which is a joy too great and too glorious to enter into you, and therefore you must enter into it.

The second Motive

TO provoke Christians to get a well-grounded Assurance, is this, Consider that there be a great many soule-flatterers, soule-deceivers, and soul-cheaters in the world. The Devil hath put his Angelical Robes upon many of his chief Factors, that they may the more easily, and the more effectually deceive and delude the soules of men. This age affords many sad testimonies of this. Ah what multitudes be there, that to some bleer eyes appear as Angels of light, and yet in their Principles and practises are but Servants to the Prince of darknesse, labouring with all their might to make Proselytes for Hell, and to draw men to those

Let the Emperor used to say (*Occulti inimici pessimi*)
A close enemy is far worse than an open,

Mat. 23. 15.

those wild notions, opinions, and conceits that will leave them short of Heaven, yea, bring them down to the hottest, darkest, and lowest place in Hell; if God doe not by a miracle prevent it; therefore you had need look about you, and see that you get a wel-grounded Assurance, and suffer not Satan to put a cheat upon your immortall soules. Christ hath foretold us, *That in the last dayes there shall arise false Christs, and false Prophets, that shall say, Loe, here is Christ, and loe, there is Christ.* And verily this Scripture is this day fulfilled in your ears: Ah how many blasphemous wretches have there been in these dayes, that have asserted themselves to be the very Christ? and it is to me no little miracle, that the very earth hath not opened her mouth, and swallowed up such Monsters, such fire-brands of Hell.

The Apostle tells you of some that lie in wait to deceive, by such slights as cheaters and false Gamesters use at Dice; he tells you of cunning crafty men that doe diligently watch all advantages to work, draw, and win weak and unstable soules to those Opinions, Principles, and practices, that tend to drown them in everlasting perdition. Satans Disciples & Agents are notable Method-mongers, they have a method of deceiving, they are Doctors

Mat. 24. 23,

24.

Luke 4. 31.

Ephes. 4. 26.

26. 27.

27. 28.

28. 29.

29. 30.

30. 31.

31. 32.

32. 33.

33. 34.

34. 35.

35. 36.

36. 37.

37. 38.

38. 39.

39. 40.

40. 41.

41. 42.

42. 43.

43. 44.

44. 45.

45. 46.

46. 47.

1 Cor. 3: 15.

in all the Arts of couzenage, and they will leave no means unattempted, whereby they may draw men to build upon hay and stubble, upon this opinion, and that notion, &c. that so men and their works may burn for ever together.

It is reported of King *Cannius*, that he promised to make him the highest man in *England*, who should kill King *Edmund Ironside* his corival; which when one had performed, and expected his reward, he commanded him to be hung on the highest Tower in *London*. So Satan and his Factors they promise poore soules, that such and such opinions and notions, &c. will thus and thus advantage them, and advance them; but in the close, poor soules shall find the promised Crown turned into a halter, the promised comfort turned into torment, the promised glory turned into ignominy, the promised exaltation turned into desolation, the promised Heaven turned into a Hell. This age is full of soul-flatterers, of soule-mongers, who like evill Chyrurgions skin over the wound, but kill the patient. Flattery undid *Ahab*, and *Herod*, and *Nero*, and *Alexander*.

Those flatterers that told *Dionysius*, that his spittle was as sweet as Honey, undid him; and those flatterers that told *Cassius*, that his freckles in his face were like

Valerius word
mas (Nis acer
be sed blanda)
Not bitter,
but flattering
words doe all
the mischief.
For many
have found
true by woful
experience.

like the Stars in the Firmament, misled him. And ah how many young and old in these dayes have been lost and undone by those soule flatterers that he in wait to ensnare and deceive the souls of men. Oh that this very consideration might be set home by the hand of the Spirit, with that life & power upon your souls, as effectually to stir and provoke you to get a wel-grounded Assurance of your happinesse and blessednesse, that so you may stand fast, like the house built upon the Rock, in the midst of all tempests and storms, that nothing may unsettle you, nor disquiet you, and that none may take away your Crown.

The third Motive

TO stir you up to get a wel-grounded Assurance, is this, Consider that a wel-grounded Assurance of your happinesse and blessednesse, will ease you, and and free you of a three-fold burden. It will free you

- 1 From a burden of cares.
- 2 From a burden of fears.
- 3 From a burden of doubts.

Now the burden of cares, Ah Christians, causes thee to sit down sighing and groaning; ah, how doth the cares of getting this and that, and the cares of keep-

ing up the
large will
(Milkman or
milkmaid)
milk) Smoother
talk often
proves sweet
poyson Many
in these dayes
have found it
so.

Mat. 7. 24, 25.

Rev. 5. 12.

Mat. 12. 12.

John Careless
in a Letter to
Mr. Philips.
Atts & Mon.
fol. 1743.

And men are
apt to make
Elephants of
Flies, and Gy-
ants of Pig-
mies. Till men
reach Affe-
rance, they
will still cre-
ate fears, ra-
ther then
omit them.

ing this and that worldly content, dis-
turb and distract, vex and rack the souls
of men, that live under the power of
carking cares. Oh, but now Assurance of
better things, makes the soule sing care
away, as that Martyr said, *My soule is
swayed to her rest, I have taken a sweet
nap in Christ's lap, and therefore I will now
sing away care, and will be carelesse ac-
cording to my name.* Assurance of a King-
dome, of a Crown, is a fire that burns up
all those cares that ordinarily fill the
head, and distract the heart. There is no
way to get off the burden of cares, but by
getting Assurance.

Again, Assurance will free you from
the burden of fears, as well as from the
burden of cares. Now your hearts are
filled with fears of possessing the Crea-
ture, with fears of wanting the Creature,
with fears of loosing the Creature, &c.
And these fears make men turn like the
Chameleon, into all colours, forms, and fa-
shions, yea, they make their lives a Hell.
Oh, but now Assurance will scatter all
these fears, as the Sun doth the clouds;
it will extinguish these fears, as the Sun
doth the fire. Assurance made *David*
divinely fearlesse, and divinely carelesse.
*Yea, though I walke throu the valley of
the shadow of death, I will fear no evil:
for thou art with me, thy rod and thy staffe*

they comfort me. Ah, how full of fears and perplexities was *Blayze*, till the Lord opened her eyes to see the Well of water that was near her. So the soule will be full of fears and perplexities, til it comes to see Assurance, to enjoy Assurance. Christians, when all is said, that can be, this will be found at last a most certain truth; that there is no way to be effectually rid of your fears, but by obtaining a well-grounded Assurance of your happiness and blessedness.

Again Assurance will rid you of your burden of doubts. Now you are still a doubting, sometimes you doubt whether that you are a thorough Christian, and not an *Acrippa*, an almost Christian, an half Christian, as most professors are. Sometimes you doubt of your Sonship, and that leads you to doubt of your heirship. Sometimes you doubt of your acquaintance with God, and that leads you to doubt of your necessity to God; and acceptance with God. Sometimes you doubt of your union with God, and those doubts lead you to doubt of the truth of your communion with God, &c. The truth is, your whole life is a life of doubting, and so it will be, till you reach to a well-grounded Assurance.

Though the two Disciples had Christ for their companion, yet their hearts were

John 17. 2.
Gen. 21. 16.

19. Vide. Remember Christians, 1 That doubtes are bred and fed by ignorance and unbelief, & therefore are sinful.
- 2 That they rob the soules all joy, comfort and content.
- 3 They render men babes in Christianity.
- 4 They throw reproach upon God, Christ, and the Promises.
- 5 They give Satan the greatest advantage against us.

John 20. 13,
14, 15, 16.

were full of fears and doubts, whilst
their eyes were held, that they should
not know him; *Luke 24. 14, 15, &c.*
Till a Christians eyes be open to see his
Assurance, his heart will be full of doubts
and perplexities. Though *Mary Mag-
dalene* was very near to Christ, yet she
stands sighing, mourning, and complain-
ing, that they had stohn away her Lord;
because she did not see him. Christians,
though you may be very near and dear
to Christ, yet till you come to see your
Assurance, you will spend your dayes in
doubting, mourning, and complaining.
The sum of all is this, As you would be
rid of your burden of cares, your burden
of fears, and your burden of doubts, get
a wel-grounded Assurance of your hap-
pinesse and blessednesse; but if you are
in love with your burdens, then neglect
but the making of your Calling and Ele-
ction sure, and you shall certainly make
sure your burdens; they shall rise with
you, and walk with you, and lie downe
with you, till they make your lives a
Hell.

The

The fourth Motive

TO provoke you to labour after a wel-grounded Assurance, is. To consider that Satan will labour with all his Art and craft, with all his power and might, to keep you from attaining a wel-grounded Assurance of your happinesse and blessednesse. Such is Satans envy and enmity against a Christians joy and comfort, that he cannot but act to the utmost of his line, to keep poor soules in doubts and darknesse. Satan knowes that Assurance is a Pearle of that price that will make the soul happy for ever; he knowes that Assurance makes a Christians wilderness to be a Paradise; he knowes that Assurance begets in Christians, the most noble and generous spirits; he knowes that Assurance is that which will make men strong to do exploits, to shake his tottering Kingdome about his eares. And therefore he is very studious and industrious to keep soules off from Assurance, as he was to cast *Adam* out of Paradise.

It is no wonder, that Satan, who envied the first seeds of grace, that Divine love sowed in thy soule, that he should envy the increase of thy grace, yea, thy Assurance, which is the top and royalty

It is said of *Marcellus* the Roman General, That he could not be quiet (*Nec victor, nec victus*) Neither conquered, nor conqueror. Satans envy is such against the joy and comfort of the Saints, that he cannot rest, nor cease from making use of all his wiles whereby poor soules may be kept off from assurance, and, their lives made a burden to the w.

of grace. When thou wast a Babe, Satan cast water upon thy smoaking flax, that it might not flame forth into Assurance; and now thou art growne up to some more maturity, he is raised in his enmity; so that he cannot but put out his power and policy to keep thee from Assurance of felicity and glory. Satan envies thy candle-light, thy Torch-light, thy Star-light, how much more, than the Sun should shine upon thee. Satan envies thy eating of the crumbs of Mercy under the Table, how much more, than as a Child thou shouldst sit at wisdomes Table, and eat and drink abundantly of wisdomes delicates. Satan envies thy feeding on Husks among the Swine, how much more than thou shouldst eat of the fatted Calf? Satan envies thy sitting with *Mordecai* at the Kings Gate, how much more than thou shouldst wear the Kings Robes? Satan envies thy tasting of the least drop of comfort, how much more thy swimming in those pleasures that be at Gods right hand for evermore. He envies thy sitting upon Gods knee, how much more then thy lying in his bosom? He envies thy being admitted into his service, how much more that thou shouldst be of his Court and Counsel.

Some say of the Chrysell, that it hath such a virtue in it, that the very touching

of it quickens other stones, and puts a lustre and beauty upon them. Assurance is that Heavenly Crytall that quickens souls, and that casts a beauty and a glory upon soules, and this makes the Devil mad.

Satan knowes that Assurance is Man-
na in a Wildernesse, it is water out of a
Rock, it is a cloud by day, and a pillar of
fire by night. He knowes that Assurance is
a Salve for all Sores, and Physick for all
Diseases, and a Remedy against every
Malady. He knowes that Assurance is a
Christians Anchor at Sea, and his shield
upon Land; and that it is a staffe to sup-
port him, and a sword to defend him,
and a Pavillion to hide him, and a Cor-
diall to cheer him. And therefore it is,
that he labours, both as a Lion, and as
a Serpent, to keep poor souls from a wel-
grounded Assurance. This Son of the
Morning is faine from the top of glory, to
the bottome of misery, and therefore he
strives to make all as miserable and un-
happy as himself.

Ah Christians, have not you need to
seek Assurance with all your might, who
have to doe with so mighty an adver-
sary, who cares not what torments he heaps
upon himself, so he may prove your tor-
ments, by keeping your souls and Assu-
rance asunder. O that this very confide-

It is a true
Maxime, He
finds his ene-
my strong, at
a dear rate,
who con-
temts him as
weak.

R 2

ration

ration might make you restless, till you have got this white stone in your bosomes.

The fifth Motive

TO provoke you to get a well-grounded Assurance, is this, Consider that a well-grounded Assurance is a Jewel of that incomparable value, it is such a Pearl of price, as will abundantly recompence the soule for all the cost and charge it shall be at, to enjoy it. I, the enjoyment of Assurance in that houre, when the soule shall sit upon thy trembling lips, ready to take her leave of thee, and all the world, will richly recompence thee for all those prayers, tears, sighs and groans, that thou hast breathed out in one place or another, in one service or another. Surely the Gold in the Mine will recompence the Digger, the Crown in the end will recompence the Runner, the Fruit in the Vineyard will recompence the Dresher, the Corn in the Barn will recompence the Reaper, and the increase of the flock will recompence the Shepherd, so Assurance at last, will abundantly recompence the soule for all its knocking, weeping, and waiting at mercies door. God will never suffer the seed of Jacob to seek his face in vain, There is a reward not only

Hujusmodi lucris dulcis odor
The smell of this gain is sweet to many, then what is assurance it self?
&c.

Isa. 45. 19.

only in keeping, but also for keeping of his Commands. *Joseph* for his thirteen years Imprisonment, had the honour to Reign fourscore years like a King. *David* for his seaven years banishment, had a glorious Reign of forty years continuance. *Daniel* for his lying a few houres among the Lions, is made chief President over a hundred and twenty Princes. The three Children for taking a few turns in the fiery Furnace, are advanced to great dignity and glory. Ah doubting soules, pray hard, pull hard, work hard for Assurance, the pay will answer the paines. Christ will sooner or later say to thee, as the King of *Israel* said to the King of *Syria*, *I am thine, and all that I have.* I am thine, O doubting soul, sayes Christ, and Assurance is thine, and joy is thine; my Merit is thine, my Spirit is thine, and my Glory is thine; all I am is thine, and all I have is thine. O this is (*Abeurarium Divini Mellis*) an Hive full of Divine Comfort: O this will recompence thee for all thy wrastling and sweating to obtain Assurance.

Augustine in his Confessions hath this notable expression, *How sweet was it to me of a sudden, to be without those sweet vanities; and those things which I was afraid to loose, with joy I let goe, for those who are the true and onely sweetnesse, didst*

R 3

cast

Plal. 19. 11.

Mat. 25. 34.
to 41.

Rev. 3. 11, 12.

1 Kings 20. 4.

cast out those from me, and instead of them
dost enter in thy self, who are more de-
lightfull then all pleasure, and more clear
then all light! Ah Christians, doe but hold
up, and hold on, and Assurance and joy
will come, and thou shalt after all thy
working and waiting, sit down and sing
it out with old Simeon, *Mine eyes have
seen thy salvation; my heart hath found
the sweetnesse of Assurance; and now Lord,
let thy Servants depart in peace.*

The sixth Motive

Scripture and
Histories
abound with
instances of
this kind, as
all know that
know any
thing of the
one, or of the
other.

TO provoke you to get Assurance, is
this, Consider what labour and
pains Worldlings take to make sure the
things of this life to them and theirs. Ah
what riding, running, plotting, lying,
swearing, stabbing, and poysoning, is used
by men of this world, to make sure the
poor things of this world, that are but
shadowes, and dreams, and meer no-
things? How doe many with *Sampson*
lay heap upon heap, to make their
Crowns and Kingdomes sure, to make
the tottering glory of this world sure to
themselves? what bloody butchers doe
they prove? they will have the Crown,
though they swim to it: thorow blood.
Men will venture life and Limb, to make
sure those things that hop from man to
man.

man, as the Bird hops from twig to twig,
O, how should this itir and provoke us
to be up and doing, to labour as for life,
to make sure spiritual and eternal things?
Is Earth better then Heaven? is the glo-
ry of this World greater then the glory
of the World to come? Are these riches
more durable then those that corrupt
not, that are laid up in Heaven, where
neither moth nor rust doth corrupt, and
where Thieves do not break tharow, nor
steale? No. O then be ashamed Chri-
stians, that Worldlings are more studious
and industrious to make sure Pibbles,
then you are to make sure Pearles, to
make sure those things that at last will
be their burden, their bane, their plague,
their Hell, then you are to make sure
those things that would be your joy and
Crown, in life, in death, and in the day
of your account.

Pambus in the Ecclesiastical History,
wept when he saw a Harlot dressed with
much care and cost, partly to see one
take so much pains to goe to Hell, and
partly because he had not been so care-
full to please God, as she had been to
please a wanton lover. Ah Christians,
what great reason have you to sit down,
and weep bitterly, that Worldlings take
so much pains to make themselves mise-
rable, and that you have taken no more

Mat. 6. 19, 20.

The laborious
the active
Christian is
tempted not
by one Devil,
but the idle
slothfull
Christian is
tempted by
all, saith one.
It is very sad
when world-
lings are a
reaping, that
Saints as to
spirituall,
should be
slumbering
and sleeping.

pains to get Assurance, to get a pardon in your bosomes, to get more of Christ into your hearts?

The seventh Motive

TO provoke you to get Assurance, is to consider, That Assurance will enable you to bear a burden without a burden; as in *Heb. 10. 34.* For ye had compassion of me in my bonds, and took joyfully the spoiling of your Goods, knowing in your selves that ye have in Heaven a better, and an everlasting substance. Here you see that Assurance of Heavenly things makes these Worthies patiently and joyfully bear a burden without a burden. So the Apostles, knowing that they had a house not made with hands, eternall in the Heavens, went through honour and dishonour, evil report, and good report. They went thorow many weaknesses, sicknesses, wants, and deaths; they had nothing, and yet posselt all things; they had burden upon burden cast upon them by the Churches, by false Apostles, and by an uncharitable world; and yet they chearfully bore all burdens without a burden, thorow the power of a welgrounded Assurance. Assurance makes heavy afflictions light, long afflictions short, bitter afflictions sweet. Where

So Moses,
and all those
Worthies in
the eleventh
Chapter.

2 Cor. 5. 8.
& 8. 8. to 11.

2 Cor. 4. 16,
17, 18.

a man wants Assurance, there the shadow of a burden frights him, and the weight of the least burden sickens him. Such a man is still a crying out, No mans burden to my burden, my burden is greater then others, my burden is heavier then others. The want of assurance oftentimes makes mens very mercies a burden, their comforts a burden, their relations a burden, yea, their very lives a burden unto them. Ah Christians, you will never bear burdens without a burden, till you come to attain an Assurance of better things, this will enable you to leap under the weight of any Crosse, to rejoyce under the weight of any Mountain. Assurance fits a mans heart to his condition, and when a mans heart is fitted to his condition, nothing proves a burden to him. Assurance of better things to come takes away the sting, the poyson that attends these lower things, and the sting and the poyson being taken away, the very worst of these things are so far from being a burden to a man, that they become rather a pleasure and a delight unto him. When the sting is taken out of this, or that venomous Creature, a man may play with it, and put it in his bosome. Ah Assurance pulls out the sting that is in every crosse, losse, &c. and this makes the assured soule to sit downe singing,

when

Job 7. 10.

I have read of
Alban Paulus,
who handled
Serpents and
Scorpions, &
cut them in
pieces with
our any hurt,
and said, If a
man be holy,
all things are
subject to him
as to Adam,
before his fall
in Paradise.
Surely Assu-
rance will in-
able a man to
do much this
way.

when others under far lesse crosses and losses, sit down sighing, mourning and complaining, Our burdens are greater then we are able to bear. If there were but more Assurance of better things among Christians, there would be lesse complaints among them of this burden; and that Mole-hills then would be no longer Mountains. Christians, it is not new notions, new opinions, new nothings, as I may say in your heads, but the gaining of a wel-grounded Assurance in your hearts, that will inable you to bear all kind of burdens without a burden.

The eighth Motive

TO provoke you to get Assurance, is drawn from those particular Commands of God, whereby he engages Christians to get Assurance; as that in 2 Pet. 1. 10. *Wherefore the rather Brethren give diligence to make your Calling and Election sure; for if ye doe these things ye shall never fall.* So 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Iesus Christ is in you, except ye be reprobates, or unapproved, as the Greek imports.* So Heb. 6. 11. *And we desire, that every one of you doe shew the same diligence, to the full assurance*

The Saints in Heaven have *felix necessitas*, an happy necessity of obeying God alway, but we *infelix necessitas*, an unhappy necessity of disobeying occasionally.

OSHEAR 11
1111111111

assurance of hope pursue the end. Ah you
dull, doubting, drowsie Christians, you
should take all these Commands of God,
and presse them with all the power and
authority you can, upon your hearts, to
awaken them, and provoke them to get
Assurance of your eternall well-being.
Take one Command, and charge that up-
on the heart; if the heart be stone, and
will not yield, then take another Com-
mand, and presse that upon the heart;
if that will not doe, then take another,
and lay that home upon the heart, and
never leave this work, till your soules be
effectually stirred up to labour for assu-
rance with all your might. Christians,
you should tell your soules, that the Com-
mands of God bind directly and imme-
diately, that they bind absolutely and
universally. You must obey God *homo-
in voluntatis*, upon the bare sight of his
will, and in one thing as well as another.
Christians, if I am not much mistaken,
you should make as much conscience of
those Commands of God that require
you to get Assurance of your future hap-
pinesse, as you doe of those Commands
that requieres you to pray, to hear, &c.
It is very sad to consider, That many that
complain much of the want of assurance,
should make no more care and conscience
of those Commands of God that require
them

The Precept
of God, with
Lullamius, do
so change the
whole man,
and make him
new, that you
can hardly
know him to
be the same.
*Lulla. de falsa
sapient. lib. 3.
cap. 27.* A
thing which
Philosophy
hath much
laboured in,
but could ne-
ver achieve.
Christians, the
pressing of
those very
Commands
last cited up-
on your own
hearts, may
produce that
comfort and
peace, and
make such a
blessed change
in your in-
ward condi-
tion, as may
bespeak much
admiration.

them to get Assurance, then some of the Heathens have done of the Commands of their Gods; who when they have called for a man, have offered a Candle; or as *Hercules* who offered a painted man, instead of a living. Verily Christians, while you make light of any of Gods Commands, God will make as light of your comforts. Did you make more conscience to act answerable to the fore-mentioned Command, I am very apt to believe that the Sun of Righteousnesse would certainly and speedily caule his love and glory to beam out upon you. Mind Gods Commands more then your own wants and complaints; and light will break in upon you. By obeying Christs Commands, you shall gain more then you can give; by kissing the Son you shall even Command him, and make him an Assurance yours.

The ninth Motive

TO provoke you to get Assurance, is this, You cannot gratifie Satan more, nor injury your selves more, then by living without Assurance. By living without Assurance, you lay your selves open to all Satans snares and temptations; yea, you doe instigate and provoke Satan to tempt you to the worst of sins,

to

to tempt you to the greatest neglects, to tempt you to the strangest shifts, and so reduce you to the saddest straits. Ah Christians, in what, in what hath Satan so gratified you, that you should thus gratifie him? Hath he not robbed you of your glory in innocency? Hath he not kept your soules and your Saviour long asunder, when with *Joshua* you have been standing before the Lord? Hath not he stood at your right hand, as an adversary to resist you? Hath he not often for the glory of the world before you, that he might bewitch you, and ensnare you? Hath he not often cast water upon those Divine motions that have been kindled in you? Have you not often found him a Lyon, and a Serpent a Tempter, and a Deceiver, a Liar and a Murderer? Yes. O then never gratifie him any longer by living without Assurance. He that lives without Assurance, lives without a comfortable fruition of God, and so gratifies Satan. He that lives without Assurance, lives upon some Creature-enjoyment, more then upon God, and so gratifies Satan. He that lives without Assurance, lives not like the beloved of God, and so gratifies Satan. He that lives without assurance, is very apt to gratifie Satan, sometimes by complying with him, sometimes by following after him, and some-

Zech. 3. 1, 2.

Mat. 4.

1 Thess. 2. 18.

2 Tim. 2. 26.

1 John 1. 8.

1 John 2. 1.

1 John 3. 1.

1 John 4. 1.

1 John 5. 1.

1 John 6. 1.

1 John 7. 1.

1 John 8. 1.

1 John 9. 1.

1 John 10. 1.

1 John 11. 1.

1 John 12. 1.

1 John 13. 1.

1 John 14. 1.

1 John 15. 1.

1 John 16. 1.

1 John 17. 1.

1 John 18. 1.

1 John 19. 1.

1 John 20. 1.

1 John 21. 1.

1 John 22. 1.

1 John 23. 1.

1 John 24. 1.

1 John 25. 1.

times by acting his part for him. Verily Christians, there is no way effectually to prevent this sore evil, but by getting a well-grounded Assurance of your everlasting happinesse and blessednesse. Assurance will make a man stand upon terms of defiance with Satan, it will make the soule constant in resisting, and happy in overcoming the evil one. An assured soul will fight it out to the death with Satan; an assured soule will not fly like a Coward, but will stand and triumph like a *David*.

And as you gratifie Satan by living without assurance, so you wrong your own soules by living without assurance.

Regis animam furis. He plundreth his own soule.

1 In the point of comfort and joy you wrong your own soules.

2 In the point of peace and content, you wrong your own soules.

3 In the point of boldnesse and confidence, you wrong your own soules.

A man that lives without assurance, layes his precious soul open to many blowes and knocks, to many frowns, and wounds, from God, from the world, from carnall friends, from hypocrites, and from Satan; therefore as you would not, Christians, gratifie Satan, and wrong your own soules, and exercise over your selves spirituall cruelty and tyranny, which is the very worst of all cruelty and Tyranny.

Tyranny; give God no rest till he hath
made known to you the sweetness of
his love, and the secrets of his bosome;
till he hath gathered you up into himself;
till he hath set you as a seal upon his
heart; as a seal upon his arm.

Cant. 2. 6.

The tenth Motive

TO provoke you to get a well-grounded assurance, is this, Consider the sweet profit and glorious advantage that will redound to you by gaining assurance, and if the gain that will certainly redound to you by assurance, will not provoke you to get assurance, I know not what will.

The first Advantage.

IT will bring down Heaven into your bosomes, it will give you a possession of Heaven, on this side heaven; an assured soul lives in Paradise, and walks in Paradise, and works in Paradise, and eats in Paradise, and rests in Paradise, he hath Heaven within him, and Heaven about him, and Heaven over him, all his language is Heaven, heaven, Glory, glory.

Bar. 11. 2. 8.

The second Advantage.

2 Cor. 4. 16;
17. 18.

Soules that want assurance, are like him in *Asa*, that blew hot and cold with the same breath. The wind is not more subject to change, and shift from one quarter to another, from one corner to another, then they are subject to change and shift in changing times.

Assurance will exceedingly sweeten all the changes of this life; this life is full of changes, assurance will sweeten sickness and health, weakness and strength, wants and abundance, disgrace and honour, &c. while a man lives in the sense of unchangeable loves, no outward changes can make any considerable change in his spirit; Let times change, let men change, let powers change, let Nations change, yet a man under the power of assurance, will not change his countenance, nor change his Master, nor change his work, nor change his hopes, though others under changes, turn like the *Cassidion* into all colours to save their little all, yet the assured soul under all changes is (*semper idem*) always the same.

Antisthenes a Philosopher, to make his life happy, desired onely that he might have the spirit of *Socrates*, who was always in a quiet temper of spirit, whatever wrongs, injuries, crosses, losses, &c. befell him. Let the trials be what they would that did attend him, yet he continued one & the same. Ah Christians the want of Assurance hath made many changelings in these dayes; but if ever you

you would be like *Socrates*, if ever you would be like the Philosophers good man, that is, (*tetragonos*, *Tetragonos*) foure-square, that cast him where you will, like a Dye, he falls alwayes sure and square, then get assurance of everlasting happinesse.

Assurance will make your soules like the Lawes of the *Medes* and *Perfians*, that alter not, it will sweeten the darkest day, and the longest night, under variety of changes, it will make a man sit down with *Habaikuk*, and rejoyce in the Lord, and joy in the God of his Salvation.

Heb. 3. 17, 18, 19.

The third Advantage.

3. Assurance will keep the heart from an inordinate running out after the world, and the glory thereof. *Moses* having an assurance of the recompence of reward, and of his love and favor that is invisible, could not be drawn by all the honours, pleasures, and treasures of *Egypt*: He flights all, and tramples upon all the glory of the world, as men trample upon things of no worth. So after *Paul* had been in the Third Heaven, and had Assurance that nothing should separate him from the love of God in Christ, he looks upon the world as a crucified

Heb. 11. 14, 15, 16.

2 Cor. 12. 1,

2, 3.

Rom. 8.

S

thing.

Gal. 4. 16.

So when God gave *Galatians* that Italian Marquesse an assurance of everlasting happiness, he withstood many golden temptations, and cry'd out Cursed be he that prefers all the glory of the world to one dayes communion with Christ, &c

Justice would not be sold and bought, as it is in these dayes, were there more assurance in the world.

thing, *The world is crucified to me (saith he) and I am crucified unto the world.* The world is dead to me, and I am dead to it; the world and I am well agreed, the world cares not a pin for me, and I care not a pin for the world.

The Loadstone cannot draw the Iron when the Diamond is in presence; no more cannot the vanities of this world draw the soul after them, when assurance, that choyce Pearl of price, is in presence.

I have read of *Lazarus*, That after he was raised from the Grave, he was never seen to smile; the assurance that he had of more glorious things, did deaden his heart to the things of this world, he saw nothing in them worthy of a smile. Ah! were there more assurance among Christians, there would not be such tugging for the world, and such greedy hunting and pursuing after it, as is in these dayes, to the dishonour of God, the reproach of Christ, and the shame of the Gospel. Get but more assurance, and lesse money will serve your turns; get but more assurance, and lesse places of honour and profit will serve your turns; get but assurance, and then you will neither transgresse for a morsel of bread, nor yet violently pursue after the golden wedge, &c.

The

The fourth Advantage.

4 **A**ssurance will exceedingly heighten you in your communion with God, and it will exceedingly sweeten your communion with God. Assurance of a mans propriety in God, raises him high in his fellowship with God. There are none that have such choyce and sweet communion with God, as those that have the clearest assurance of their interest in God; as may be seen throughout the whole Book of *Solomons Song*, *My beloved is mine, and I am his*, saith the Spouse. I am assured of my propriety in him, sayes she, and therefore he shall lye all night betwixt my breasts; and upon this account it is that she holds King Jesus in the Galleries, that she is sick of love, that she is raised and ravished with his kisses and embraces. *His left hand is under my head, and his right hand doth embrace me*. None had more assurance of her interest in Christ, then she, and none higher and closer in communion with Christ then she. The wives assurance of her interest in her husband, sweetens and heightens her communion with her husband. The Childs assurance of his interest in his father, sweetens his commerce and fellowship with his Father. So the

1 John 1. to 4.

Cant. 2. 16.

Chap. 1. 13.
Chap. 7. 5.

Chap. 1. 6.

*Habet omnia
qui habet ha-
bentem omnia*
He hath all,
that hath the
honour of all.

believers assurance of his interest in God, will exceedingly heighten and sweeten his communion & fellowship with God. Assurance of a mans interest in God, sweetens every thought of God, and every sight of God, and every tast of God, and every good word of God. God is as sweet to the assured soul, when he hath a sword in his hand, as when he hath a Scepter; when he hath the rod of indignation, as when he hath the cup of consolation; when his Garments are rowled and dyed in blood, as when he appears in his Wedding Robes; when he acts the part of a Judge, as when he acts the part of a Father, &c.

The fifth Advantage.

Assurance will be a choyce Prefervative to keep you from backsliding from God and his wayes. Ah assurance will glue the soul to God and his wayes, as Ruth was glued to her mother Naomis; it will make a man stand fast in the faith, and quit himself like a good Soldier of Christ; 2 Pet. 1. 10, 11. Wherefore the rather Brethren, give diligence to make your Calling and Election sure; for if ye doe these things, ye shall never fall. Stumble ye may; and he that does but stumble, gets ground by his stumbling.

AL

Assurance will keep a man from falling
fondly, and from falling utterly. Verily
the reason why there is so many Apo-
states in these dayes, is, because there are
so few that have a wel-grounded assu-
rance in these dayes.

Pliny speaks of some Fishes that swim
backward. Ah! many Professors in these
dayes swim backward, they swim from
God, and Christ, and Conscience, yea,
they swim from the very Principles of
morality, and common honesty. Believe
it friends, it is not high notions in the
brain, but sound assurance in the heart,
that will keep a man close to Christ, when
others backslide from Christ. An assured
Christian will not exchange his Gold for
Copper; he knowes that one old piece of
Gold, is worth a thousand new Coun-
ters; one old truth of Christ, is worth a
thousand new errors, though cloathed
with glittering Ropes; and therefore he
will prize the truth, and own the truth,
and keep close to the truth, when others
that want a sound assurance, make mer-
chandise of Christ, precious truths, and
of their own and others' immortal souls.
Get assurance, and thou wilt stand, when
seeming Cedars fall; want assurance, and
thou canst not but fall to the breaking of
thy bones, if not to the utter losse of thy
precious soul.

Luther writing
to his friend
Melancthon,
troubled with
feares, saith
(*Si nos timemus
autem Chri-
stum*) If we
fear, saith he,
Christ shall.

Petrus or *im-
perialis occi-
dentes quam fu-
ga saluum.*
Be ter be slain
in the bed of
Honour, then
be safe by
running
away.

1 Pet. 2. 3.

The sixth Advantage.

πληροπία.

Such full assurance as fills all the failles of the soul.

6 **A**ssurance will very much imbolden the soul with God; it will make a man Divinely familiar with God, it will make a man knock boldly at the door of free grace, it will make a man come boldly before the Mercy-seat, it will make a man enter boldly within the holy of holies, *Heb. 10. 22. Let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.* Assurance makes the soul top and top gallant. it makes the soul converse with God, as a Favourite with his Prince, as a Bride with her Bridegroom, as a Joseph with a Jacob.

Heb. 12. 12.

Luther under the power of assurance, lets fall this transcendent rapture of a daring faith (*Fiat mea voluntas*) *Let my will be done*; and then falls off sweetly, (*Mea voluntas Domine quia tua*) *My will Lord, because thy will.* It is the want of assurance that makes the countenance sad, the hands hang down, the knees feeble, and the heart full of fears and tremblings. O therefore get assurance, and that will scatter your fears, and raise your hopes, and chear your spirits, and give wings to faith, and make you humbly bold

bold with God. You will not then stand at the door of mercy with a may I knock, with a may I goe in, with a may I find audience and acceptance? but you will with *Hester*, boldly adventure your selves upon the mercy and goodnesse of God. *Now verily I thinke* (saith one, speaking of Christ) *he cannot despise me, who is bone of my bone, and flesh of my flesh; for if he neglect me as a brother, yet he will love me as a Husband, that is my comfort.* Assurance will remove all strangenesse from between Christ and the soule; of two, it will make Christ and the soule one.

The seventh Advantage.

7 **A**ssurance will sweeten the thoughts of death, and all the aches, pains, weaknesse, sicknesses, and diseases, that are the fore-runners of it; yea, it will make a man look and long for that day; it will make a man sick of his absence from Christ; it makes a man smile upon the King of Terrors, it makes a man laugh at the shaking of the Spear; at the noise of the battel, at the garments of the Warriors rolled in blood; it made the Martyrs to complement with Lyons, to dare and tire their Persecutors, to kisse the stake, to sing and clap their hands in

Nemo ante funera felix.

Solon.

Isa. 9. 5, 6.

Naxianzen

saith of the

King of Ter-

rors, Devour

me, devour

me.

Death cures

all diseases,

the aking

head, and the

unbelieving

heart.

S A

the

*Ultimum mor-
borum medicus
mors.*

i Cor. 15. 35.
36. 37.
Phil. 1. 23.
Cant. 8. ult.
Rev. 22.

the flames, to tread upon hot burning coals, as upon beds of Roses.

The assured soule knowes that death shall be the Funeral of all his sins and sorrowes, of all afflictions and temptations, of all desertions and oppositions. He knowes that death shall be the resurrection of his joyes ; he knowes that death is both an out-let, and an in-let ; an out-let to sin, and an in let to the souls clear, full, and constant enjoyment of God ; and this makes the assured soul to sing it sweetly out, *O death, where is thy sting ? O grave, where is thy victory ? I desire to be dissolved. Make haste my beloved. Come Lord Jesus, come quickly.* Now death is more desirable then life. Now sayes the soul (*Ejus est timere mortem, qui ad Christum nolit ire*). Let him fear death, that is loth to goe to Christ. So I may be with Christ, though I goe in a cloud, I care not, sayes the assured soule ; so I may be with Christ, I care not though I goe in a fiery Chariot, sayes the assured soule.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, and venomous Creatures. The assured Christian knowes, that the day of death will be such a day to him, and that makes death lovely and desirable. He knowes that sin was the Midwife that brought

brought death into the world, and that death shall be the Grave to bury sin; and therefore death is not a terror, but a delight unto him: He fears it not as an Enemy, but welcomes it as a friend; as Crook-back *Richard* the Third, in his distresse cryed, *A Kingdome for a Horse, a Kingdome for a Horse*: So soules that want assurance, when they come to dye, will cry out, *A Kingdome for assurance, a Kingdome for assurance*; and as *Severus* said, *If I had a thousand worlds, I would now give them all for Christ*. So a soul that wants assurance when he comes to enter upon a state of eternity, will cry out, *O had I now a thousand worlds, I would give them all for assurance, where as the assured soul would not for a thousand worlds but dye*. When his glasse is out, and his Sun is set, he cryes not out, as that Lady did, *A world, a world for an inch of time*; but rather, why is it, why is it Lord, that thy Chariots be so long a coming?

*Motus est datus
non motus est.*

Ambrose said
to his friends
about him,
when he was
dying, I have
not so lived,
that I am
ashamed to
live; nor yet
fear I death,
because I
have a good
Lord, &c.

The

The eighth Advantage.

1 Kings 17.
21. &c.

Dan. 1.
Luke 16.

Gen. 28.
Amos 6. 4.

Prov. 16. 15.

Job 10. 22.

8 **A**ssurance will very much sweeten that little Oyle that is in the Cruise, and that handfull of Meal that is in the Barrel. Assurance will be sauce to all meats, it will make all thy mercies to tast like mercies; it will make *Daniels* pulse to be as sweet as Princes delicates; it will make *Lazarus* Rags as pleasurable as *Dives* Robes; it will make *Jacobs* bed upon the stones, to be as soft as those beds of Downe and Ivory, that sinfull great ones stretch themselves upon.

Look as the want of assurance imbitters all a sinners mercies, that he cannot tast the sweetnes and goodness of them; so the enjoyment of assurance casts a generall beauty and glory upon the believers meanest mercy. And hence it is, that assured souls live so sweetly, and walk so chearfully, when their little all is upon their backs, and in their hands; whereas the great men of the world, that have the world at will, but want this assurance (that is more worth then the world) live as slaves and servants to these mercies; in the midst of all their abundance they are in straits and perplexities, full of fears and cares, & nothing pleases them, nor is sweet unto them, because they want that assurance

rance that sweetens to a believer the ground they stand on, the air he breaths in, the seat he sits on, the bed he lyes on, the bread he eats, the cloaths he wears, &c. Ah were there more assurance among Christians, they would not count great mercies, small mercies, and small mercies no mercies; no, no, then every mercy on this side Hell, would be a great mercy; then every mercy would be a sugared mercy, a perfumed mercy. Look as the Tree that *Moses* cast into the waters of *Marah*, made those bitter waters sweet; so assurance is that Tree of life that makes every bitter sweet, and every sweet, more sweet.

The ninth Advantage.

9 **A**ssurance will make a man very Angelical; it will make him full of motion, full of action; it will make him imitate the Angels, those Princes of glory, that are alwayes busie and active, to advance the glory of Christ; they are still a singing the Song of the Lamb; they are still pitching their Tents about them that fear the Lord; they are ministering Spirits, sent forth for the good of them that are Heirs of salvation. Assurance will make a man fervent, constant, and abundant in the work of the Lord, as you

A believer knowes

1 That his little mercies are from great love.

2 That they are pledges of greater.

3 That his blessings are blest unto him.

4 That they shall not at last be witness against him.

Exod. 15.

23. to 29.

The Rabbins say, That the Angel attend in all Judicatories.

Psa. 34. 7.

Heb. 1. ult.

Assurance
makes a Sajor
all fire, it
makes him
like the bur-
ning Sera-
phims.

Isa. 6. 2, 3, 4.

Bellarmino is
of opinion,
That one
glimpse of
Heaven were
enough to
make a man
not only turn
Christian, but
a Monk, to
live after the
strictest rules,
to be abound-
ing in wel-
doing. Surely
assurance of
Heaven will
make a man
doe more.

you may see in *Paul*. The assured Chri-
stian is more motion then notion, more
work then word, more life then lip, more
hand then tongue. When he hath done
one work, he is a calling out for another,
what is the next Lord, sayes the assured
soul, what is the next? His head, and his
heart is set upon his work, and what he
doth, he doth it with all his might, be-
cause there is no working in the Grave.
An assured Christian will put his hand to
any work, he will put his shoulder to any
burden, he will put his neck in any yoke
for Christ; he never thinks that he hath
done enough, he alwayes thinks that he
hath done too little; and when he hath
done all he can, he sits down sighing it
out, *I am but an unprofitable servant.*

In a word, assurance will have a power-
full influence upon thy heart; in all the
duties and services of Religion, nothing
will make a man love like this, and live
like this; nothing will make a man hum-
ble and thankfull, contented and chearful
like this; nothing will make a man more
serious in prayer, nor ingenuous in praises
then this, nothing will make a man more
cheerfull and joyfull then this; nothing
will make a man fit to live, and more
willing to dye, then this. *Ah*

Oh Christians, if ever you would act as Angels in this world, get an assurance of another world, then you shall be dumb no more, not dull no more, but be active and lively, like those whose hopes and whose hearts are in Heaven.

The tenth Advantage.

10 **A**ssurance will sweeten Christ, and the precious things of Christ to thy soul. Ah, how sweet is the person of Christ, the nature of Christ, the names of Christ, the Offices of Christ, the benefits of Christ, the blood of Christ, the word of Christ, the threatnings of Christ, the Spirit of Christ, the Ordinances of Christ, the smiles of Christ, the kisses of Christ to an assured soul? Now thy meditations on Christ will be no more a terror; nor a horror to thee; nay, now thy heart will be alwayes best, when you are most in pondering upon the sweetnesse and goodnesse, the kindnesse and loveliness of the Lord Jesus. Now all the Institutions & Administrations of Christ will be precious to thee upon every thing. Where Christ hath set his name, there thou wilt set thy heart. Now thou wilt call things, as Christ calls them, and count things as Christ counts them, that shall not be little in thy eye, that is great

Iste Deus sufficit ad premium Bern.
It is Heaven enough to see your interest in Christ.

Rom. 14.

Assurance is like fire very operative, *Si non operatur, non est*, if it do not work, it is an argument it is not at all.

We are united in the same head and hope (*Eodem sanguine Christi glutinati*) We are cemented with the same blood of Christ, as *Augustine* said of his friend *Athanasius*, and himself.

in the eye of Christ; nor that shall not be great in thy eye, that is but little in the eye of Christ.

Assurance will also exceedingly sweeten your carriage to all that bear the Image of Christ. Nothing will make men bear with those weak Saints whose light is not so clear as yours, whose parts are not so strong as yours, whose enjoyments are not so high as yours, whose judgments are not so well informed as yours, whose consciences are not so well satisfied as yours, and whose lives are not so amiable as yours.

Assurance makes men of a God-like disposition, easie to pardon, ready to forgive, abundant in goodnesse, admirable in patience. It makes men to study the good of others, and joy in all opportunities wherein they may strengthen the feeble, and comfort the dejected, and enrich the impoverished, and recover the seduced, and enlarge the straitned, and build up the wasted. Verily, the reason why men are so bitter and sowre, and censorious, is, because God hath not given into their bosomes this sweet flower of delight, assurance.

Ah were their souls fully assured that God had loved them freely, and received them graciously, and justified them perfectly, and pardoned them absolutely, and

and would glorifie them everlastingly : They could not but love where God loves, and own where God owns, and embrace where God embraces, and be one with every one that is one with Jesus, Were there more assurance among Christians, there would be more of *David's* and *Jonathans* spirit, among Christians, then there is this day.

Were there more assurance among Christians, there would be more Life, and more Loye, more sweetnesse, and more tendernesse. Were there more assurance, there would be lesse noyse, lesse contention, lesse division, lesse distraction, lesse biting, and lesse devouring among the Saints.

Assurance will make the Lyon and the Calf, the Wolf and the Lamb, the Leopard and the Kid, the Bear and the Cow, lye down together, and feed together. Men that want assurance, love their brethren as Flies love the Pot; so long as there is any meat in the pot, the Flies love it; so those men will love, as long as there is an external Motive to draw love; but when that ceases, their love ceases.

Dionysius loved his Bottles when they were full, but hurled them away when they were empty. So many that want assurance, love the Saints while their bags are

*Magnus amoris
est amor.*
Love is the
attractive
Loadstone
of Love.

Iſa. II. 6, 7, 8.

are full, and their houses full of the good things of this life; but when they are empty, then they throw them away, then they cast them off, as *Job's* friends did him.

Ah but assurance will make a man love as God loves and love as long as God loves. The assured Christian will not cease to love, so long as the least buds and blossomes of grace appear. *Lazarus* in his rags, is as lovely to an assured Christian, as *Solomon* in his Robes. *Job* is as delightful to him upon the dunghill, as *David* is upon his Throne. It is not the outward pomp and bravery, but the inward beauty and glory of Saints that takes the assured Christian.

The eleventh Motive

TO provoke you to get a well-grounded assurance of your everlasting happiness, is this. Consider that as there is a great deal of counterfeit knowledge, counterfeit faith, counterfeit love, counterfeit repentance, &c. in the world, so there is a great deal of counterfeit assurance in the world. Many there be that talk high, and look big, and bear it out bravely, that they are thus and thus, and that they have such and such glorious assurance; whereas when their assurance

comes

comes to be weighed in the ballance of the Sanctuary, it is found too light; and when it comes to withstand temptations, it is found too weak; and when it should put the soule upon Divine action, it is found to be but a lazy presumption. Shall the counterfeit gold that is in the world, make men active and diligent to get that which is currant, and that will abide the Touchstone, and the fire? and shall not that counterfeit assurance that is in the world, provoke your hearts to be so much the more carefull and active to get such a wel-grounded assurance, that God accounts as currant, and that will abide his Touchstone in the day of discovery, and that will keep a man from shame and blushing, when the Thrones shall be set, and the Books shall be opened.

I have been the longer upon these Motives to provoke your souls to get a wel-grounded assurance, because it is of an eternall concernment to you, and a work to which mens hearts are too backward.

Though assurance carries a reward in its own bosome, yet few look after it; though the pains of getting it be nothing to the profit that accompanies it, yet few will sweat to gain it.

If the Inducements laid downe, will not awaken and provoke you to be rest-

lesse till you have got the white stone,
and new name, till you have got the as-
surance of your pardon in your bosomes,
I know not what will.

And thus I have said to you, and to
all that are here, that you must be
washed with the word of water, in the
word of the cross, by the power of the
Holy Spirit, that you may bring forth
much fruit to the glory of the Father.
And this is the will of the Father, that
all who hear these things, should believe
in Jesus Christ, and be baptized, that
they may receive the Holy Spirit, and
bring forth much fruit to the glory of
the Father.

And thus I have said to you, and to
all that are here, that you must be
washed with the word of water, in the
word of the cross, by the power of the
Holy Spirit, that you may bring forth
much fruit to the glory of the Father.
And this is the will of the Father, that
all who hear these things, should believe
in Jesus Christ, and be baptized, that
they may receive the Holy Spirit, and
bring forth much fruit to the glory of
the Father.

I have said these things to you, and
to all that are here, that you may
believe in Jesus Christ, and be baptized,
that you may receive the Holy Spirit,
and bring forth much fruit to the glory
of the Father.

CHAP.

Of the resurrection of the dead, and
of the life to come.

And thus I have said to you, and to
all that are here, that you must be
washed with the word of water, in the
word of the cross, by the power of the
Holy Spirit, that you may bring forth
much fruit to the glory of the Father.
And this is the will of the Father, that
all who hear these things, should believe
in Jesus Christ, and be baptized, that
they may receive the Holy Spirit, and
bring forth much fruit to the glory of
the Father.

I have said these things to you, and
to all that are here, that you may
believe in Jesus Christ, and be baptized,
that you may receive the Holy Spirit,
and bring forth much fruit to the glory
of the Father.



CHAP. V.

Shewing the severall

WAYS

AND

MEANS

OF

Gaining a well-grounded

ASSURANCE.

The first Means.

IF ever you will attain to assurance, then be much in the exercise & actings of grace. As the believing *Epheſians* were in the very exercise and actings of grace, the Spirit of the Lord sealed them up to the day of redemption.

Ephes. 1. 13.

A Christian
that would
have assu-
rance, must
never leave
blowing his
little spark,
till he hath
blowed it in
to a flame.

Redemption. Assurance flowes in upon the
actings of grace; assurance is bred and
fed, is raised and maintained in the soul
by the actings of grace. Grace is most
discernable when it is most in action, and
grace is made more and more perfect by
acting. Neglect of your graces, is the
ground of their decrease. We are the
sweeter for drawing, you get nothing by
dead and uselesse habits; Talents hid in a
Napkin gather rust; the noblest facul-
ties are imbased, when not improved.
Grace in the habit, is no more discerna-
ble, then fire under the ashes, then gold
in the Ore, then a dead man in the grave;
but grace in its lively actings and opera-
tions, is as a Prince upon his Throne,
sparkling and shining.

Ah Christians, were your grace more
active, it would be more visible; and
were your grace more visible, your assu-
rance would be more clear and full. As
Saint Paul once spake to Timothy, *Stir
up the gift of God that is in thee*, so say I
to you, if ever you would have assu-
rance, stir up the grace of God that is in
in you, blow up that heavenly fire, raise
up those noble spirits, never cease belie-
ving, nor repenting, till it be clearly ge-
ven into your bosomes, that you are sure
that you doe believe, and that you doe
repent, as you are sure that you live, as
you

1 Tim. 4. 6.
The words
are an allu-
sion to the fire
in the Tem-
ple, & it was
alwayes to be
kept burning.
Vide Calum
on the Text.

you are sure that God rules in *Jacob* and dwells in *Zion*.

Remember Christians, all the honour that God hath from you in this life, is from the actings and exercise of your grace, and not from the habits of grace. Remember Christians, that all your consolations flow not from the habits, but from the acts of grace. Remember Christians, that the want of the exercise of grace, is the reason why you doe not discern your grace, and why you have no more assurance of your future happiness. He that will be rich, must still be turning the penny and he that will attain unto the riches of assurance, must still be acting his graces. There are none but lively active Christians, that know and feele those joyes, comforts, and contents that attend the exercise of grace. If thou wouldst not be alwayes a Babe in grace, and a stranger to assurance, then see that thy Lamp be alwayes burning. See that thy golden wheels of grace be alwayes going.

Col. 2. 2.

T 3

The

The second Means.

IF you would, Christians, attain unto assurance, then you must mind your work more then your wages; you must be better at obeying, then at disputing; at doing, at walking, then at talking, and wrangling. Assurance is heavenly wages that Christ gives, not to loyterers, but to holy labourers. Though no man merits assurance by his obedience, yet God usually crowns obedience with assurance: John 14. 21, 22, 23. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my father, and I will love him, and manifest my self to him. Judas saith unto him (not Iscariot) Lord how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If any man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him. In these words you see, that doing Christians, working Christians, are the only Christians that shall have most of the love of the father and the Son, and that shall have the choicest manifestations of grace and favor, and that shall have most of their presence and company, So in Psal. 50. 23. Turn

Non enim possi-
mus ad Deum
sed affectibus
carnalibus.
Ambulas si-
cutus. Tu u-
walkest if
thou lovest to
walk.

him that ordereth his conversation aright, will I declare the salvation of God. That is, I will declare my self to be his Saviour, I will shew him salvation, and I will shew him his interest in salvation; I will save him, and I will make him see that I have saved him. He shall see the worth of salvation, and taste the sweetness of salvation. So Gal. 6. 16 *And as many as walk according to this rule (that is, the rule of the new Creature) peace be on them, and mercy upon the Israel of God.* The Greek word that is here rendred walk, signifies not simply to walk, but to walk by rule, in order, and measure, without treading aside, but making strait steps to our feet. Now those choyce souls that thus walk according to the Law of the new creature, shall have peace and mercy in them, and peace and mercy with them, and peace and mercy on them. *As many as walk according to this rule, peace and mercy be on them.* Assurance is a Jewell of too high a price to be cast into any of their bolomes that walk contrary to the Lawes of the New Creature; such may talk of assurance, and make a stir and a noise about assurance, but it is the close walking Christian that shall be crowned with assurance. Assurance is a choicest part of a believers happiness, and therefore God will never give it out of a way

THAT

That dispo-
seth his way,
as God hath
prescribed.

surgeons.

Vide Bezan,
and Pagius,
on the Text.

*Vis iniquam
esse et ista bene
vix. Wouldst
thou never be
sad, then live
well, sayes
Bernard.*

Way of holinesse. The Lord hath set apart
for himselfe the man that is godly, Pla. 4. 3.
None are favourites in Gods Court, nor
none are admitted to be of his counsel,
but those who are all glorious within and
whose Rayment is of imbroidered gold.
That is, such whose Principles are full of
spirituall glory, and whose practises are
amiable and answerable in purity and
sanctity. These are the persons that shall
have the honour to have Gods ear, and
the happinesse to know his heart.

The third Means

TO gaine assurance, is to be kind to
the Spirit, hear his voyce, follow his
counsel, live up to his Lawes. The Spirit
is the great Revealer of the fathers se-
crets, he lyes in the bosome of the father,
he knowes every name that is written in
the Book of life, he is best acquainted
with the inward workings of the heart of
God towards poor sinners, he is the
great comforter, and the only sealer up
of souls to the day of redemption. If you
set him a mourning by your wilfull sin-
nings, that alone can glad you, by whom
will you be gladded? Verily Christians,
when you turn your back upon the Spi-
rit, he will not turn his face upon your
soulles. Your vexing of the Spirit will be
but

*Psalm. 6.
John 14.
Ephes. 1. 13.*

but the disquieting of your selves. Look
as all lights cannot make up the want of
the light of the Sun, so all Creatures can-
not make up the want of the testimony
of the Spirit. Let me speak to you, as
God once spake to his people in Exod.
23. 20, 21, 32, 23. Behold (says God)
I send an Angel before thee, to keep thee
in thy way, and to bring thee into the place
which I have prepared. Beware of him, and
obey his voice, provoke him not: for he will
not pardon your transgressions for my name
is in him, &c. So say I, behold the Spi-
rit of the Lord, that is, your guide and
guard, he also is onely able to make a
soul satisfying report of the love and fa-
vor to you, therefore as ever you would
have assistance, beware of him, and obey
his voice, provoke him not, for if you
doe by wilful transgressions, he will nei-
ther comfort you, nor counsel you, he
will neither be a sealing, nor a witnessing
Spirit unto you; nay he will raise storms
and tempests in your souls; he will pre-
sent to you the father frowning, and your
Saviour bleeding, and himself as grieving;
and these sights will certainly rack and
torment your doubting soules. The Spirit
of the Lord is a delicate thing, a holy
thing, a blessed guest, that makes every
soul happy where he lodges. Therefore
give us the holy Spirit of God, whereby

This angel is
the Lord Je-
sus, as Expe-
ctation doe ge-
nerally agree.

Malachi,
which He-
brew word is
here rendered
Angel, is by
transposition
of letters Ma-
chael, as some
of the Rab-
bins have ob-
served.

Ephes. 4. 30.

This phrase is Tropically to be understood. The Greek cannot be fully expressed in our Tongue.

ἡ ἁγία πνεῦμα, ἡ
ἀγαθή, ἡ δύναμις τοῦ
θεοῦ.

i. e. The Spirit, the holy of that God. To shew the transcendent excellency and glory of the Holy Spirit.

ye are sealed unto the day of redemption. You will not grieve your guests, your friends, but courteously and friendly entertain them; why then doe you make so little conscience of grieving that holy Spirit that alone can stamp the Image of the father upon you, and seal you up to life and glory?

Ab Christians, the way to assurance is not to sit down sighing and complaining of the want of assurance, but it lyes in your eying of the Spirit, in your complying with the Spirit, in your cleaving to the Spirit, in your following of the Spirit, in your welcoming of the Spirit, and in your honouring and obeying of the Spirit. As he said of the Sword of Goliath, None like to that. So say I, no means like to this, to gain a well-grounded assurance of a mans happinesse and blessednesse. And as he said, *If there be any way to Heaven on horse-back, it is by prayer.* So say I, if there be any way in the world to assurance, it is by being fearfull to offend, and careful to please the Spirit of the Lord, whose office it is to witnesse to poor souls the remission of their sins, and the salvation of their souls.

The

The fourth Means.

IF you would obtain assurance, then be sincere, be diligent and constant in observing Ordinances. He that will meet the King, must wait on him in his walks. Christs Ordinances are Christs walks; and he that would see the beauty of Christ, and taste of the sweetness of Christ, and be ravished with the love of Christ, must wait at wisdomes door, they must attend Christ in his own appointments and institutions. That comfort and assurance that flowes not in throrow the golden pipes of the Sanctuary, will not better the soul, nor long abide with the soul; it will be as the morning dew, and as the flowers of the field that soon fade away.

Isa. 64. 3. 1

Revel. 2. 2.

Pro. 8. 34, 35.

Hos. 6. 4.

1 Pet. 1. 24.

I have in the former Discourse, shew'd at large how the Lord is graciously pleas'd to cause his love and glory to beam forth upon souls in Ordinances; and therefore I shall say no more unto this particular at this time.

The

The fifth Means

TO obtain assurance, is, wisely and seriously to observe what gift of God there is in thee, that brings thee within the compasse of the promises of eternall mercy. Now let the gift be this or that, if it be a gift that brings thee within the compasse of the promise of eternal mercy, that gift is an infallible evidence of thy salvation.

For the better and further opening of this Truth, premise with me these two things.

First, No man can have any sure evidence to himself of his happinesse and blessednesse, from absolute Promises. Absolute Promises do not describe to whom salvation and all eternall blessings doe belong. The promise of giving Christ, of giving the Spirit, of giving a new heart, and of pardoning and blotting out sin, are all absolute Promises. Now God is free to make good these to whom he pleases; therefore he often steps over the rich, and chooseth the poor, the learned, and chooseth the ignorant; the strong, and chooseth the weak; the noble, and chooseth the ignoble; the sweet nature, and chooseth the rugged nature, &c. that

Isa. 42. 6. &
49. 8. Joel 2.
28. Ezek. 36.
26, 27. Jer. 32.
40. Heb. 8.
10, 11, 12.
Isa. 23. 25.

1 Cor. 1. 25.
to 29.

no flesh may glory, and that all may shout our Grace, Grace.

Secondly, Though no man can have any sure evidence of his happinesse and blessednesse from absolute Promises, because absolute Promises doe not describe the persons to whom salvation and all eternall blessings doe belong; yet absolute Promises are of most choyce and singular use.

For in that they discover to us that our salvation is only from free grace, and not from any thing in us, or done by us.

2 They are a most sure and glorious foundation for the very worst of sinners to stay their filthy, guilty, wearied, burdened, perplexed souls upon, seeing that God looks not for any peny or penyworth, for any portion, or proportion in the Creature to draw his love, but he will justify, pardon, and save for his name sake. Seeing all the Motives that move God to shew mercy, are in his own bowels, seeing they are all within doors, there is no reason why the vilest of sinners should sit down and say, There is no hope, there is no help.

Thirdly, Absolute Promises may, and doubtlesse often are choyce Cordials to many precious souls, who happily have lost the sense and feeling of Divine love.

Ab-

Dent. 7. 7.9.
Psal. 68. 18.

Billay was
much comforted
in a great
conflict, by
that promise,
1 Tim. 1. 15.

And Urine
by that in
John 10. 29.
Another by
that in Isa.
57. 15.

Another by
that in Isa.
46. 3.

Mr. Wheelley
with that in
Heb. 10. 37.
&c.

Mark 16. 16.
John 3. 15,
16, &c.
John 3. 13.
&c.

Absolute Promises are powers of life to many precious Sons of Zion; they are a heavenly fire, at which they can sit down and warm themselves, when they cannot blow their own spark into a flame, and when all Candle-light, Torch-light, and Star-light fails them; when all other comforts can yield a perplexed, distressed soul no comfort, yet then absolute Promises will prove full breasts of consolation to the distressed soul.

These things being premised, see now what Gift of God there is in thee, that brings thee within the compasse of the promise of everlasting happinesse and blessednesse; and to help you a little in this, I shall put you in mind of these following particulars.

The first Gift.

FAITH is a gift of God that brings the soule within the Promise of everlasting blessednesse, as the Scripture doth every where evidence, *He that believes shall be saved; he that believes shall not come into condemnation; he shall not perish, he shall have eternall life, &c.* Now believing is nothing else but the accepting of Christ for thy Lord and Saviour, as he is offered to thee in the Gospel; and this accepting is principally (if not only)

only) the will of thy will ; so that if thou art sincerely and cordially willing to have Christ upon his own terms, upon Gospel terms, that is, to save thee, and rule thee to redeem thee, & to reign over thee, then thou art a believer, thy sincere willingness to believe, is thy faith, and this Gift brings thee within the compass of the Promise of eternall happiness and blessednesse.

Christian Reader, in the following Discourse thou wilt find the Nature, the Properties, and the Excellencies of a saving faith, clearly and largely laid open before thee, and therefore I shall say no more to it in this place, but refer thee to what followes.

The second Gift.

WAiting patiently on God, is a Gift that brings thee within the Promise of everlasting happiness and blessednesse. And he that hath but a waiting frame of heart, hath that that God will eternally own and Crown, Isa. 30. 18. *And therefore will the Lord make that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you, for the Lord is a God of judgement, blessed are all they that wait for him. Verily, it is no inquiry to pro-*

nounce them blessed, that God pronounces blessed. It is no piety, but cruelty and inhumanity, for any not to be as mercifull to themselves, as God is mercifull to them; not to have as sweet and precious thoughts of their present condition, as God hath. If God sayes the waiting soul is blessed, who dares judge, who dares say it is not blessed? *Let God be true, and every man a lyar*, Isa. 64. 4. For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he prepared for him that waiteth for him. *Pro. 8. 34. Blessed is the man that beareth me, watching daily at my Gates, and waiting at the posts of my doors.* Isa. 49. 23. *They shall not be ashamed that wait for me.* That is, I will never faile the waiting soule, I will never put him to blushing, by frustrating his patient waiting on me. The waiting soul shall bear the Bel, and carry away the Crown at last. Verily, glorious love and power is as much seen in keeping up a poor soule, in a patient waiting on God, as it was in raising Christ from the grave, and as it is in bringing soules to glory. Nothing can make the waiting soul miserable. Hold our faith and patience, but a little, and he that shall come, will come, and bring his reward with him.

Revel. 22.
11, 12.

The

The third Gift.

3 **H**Ungring and thirsting after righteousness, is a Gift that brings the soul within the compasse of the promise of everlasting happinesse and blessednesse. *Mat. 5. 6.* Blessed are they which doe hunger and thirst after righteousness, for they shall be filled. Or as it runs in the Greek, *Blessed are they that are hungry and thirsting.* Intimating, that whereever this is the present disposition of mens souls, they are blessed, and may expect spirituall repletions.

Considerable to this purpose is that of *Isa. 44. 2, 3, 4, 5.* Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant, and thou Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring; And they shall spring up as among the grasse, as willows by the water courses. One shall say, I am the Lords, and another shall call himselfe by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel.

Of the like consideration is that of

H

Isa.

πνεῦμα ἅγιον
ἀποδίδωμι.

By Water is meant the Spirit, say some; others understand it of the Spirit; all waters of Grace, that God wil pour out upon those that thirst & long after an abundance of grace, &c.

Isa. 35. 6, 7. Then shall the lame man leap as a Hart, and the tongue of the dumb sing, for in the wilderness shall waters break forth, and streams in the desert. And the parched ground shall become a Pool, and the thirsty Land springs of Water. In the habitation of Dragons, where each lay, shall be grasse, with Reeds and Rushes.

To the like purpose is that in *Psal. 107. 9. For he satisfieth the longing soul, and filleth the hungry soule with goodnesse.*

But that none may mistake, nor mis-carry in this businesse that is of an eternall concernment to them, I shall desire them to premise with me these following things, for a better and fuller clearing of this particular truth that is under our present consideration.

First, Premise this with me. All reall hungriings and thirstings after righteousness, are earnest and vehement thirstings and longings; they are like *Rachels* longing for Children, and like *Sampsons* longing for water. *Psal. 42. 1, 2. As the Hart panteeth after the water brooke, so panteeth my soule after thee, O God. My soule thirsteth for God, for the living God, when shall I come and appear before God?* Philosophers observe, That of all Beasts the

the Hart is most thirsty by nature, but most of all thirsty when she is hunted and pursued by Dogs. Says David, As the hunted Hart, as the wounded Hart, yea, as the she-Hart, in whom the passions of thirst are strongest, panteth after the water brooks, so doth my soule pant after thee, O God. A gracious soule panteth and fainteth, it breatheth and breaketh for the longing it hath at all times, after the righteousness of Christ, imputed and infused. The Greeks derive their word for desire, from a root that signifies to burn. Ah Christians, real desires are burning desires, they set the soul all in a holy flame after God and Christ. If they are not vehement, if they doe not put an edge upon thy affections, if they doe not make thee like a burning Seraphim, Christ will take no pleasure in them, they shall return into thy own bosome, without working any wonders in Heaven, as those desires doe that flow from the souls being touched with a zeal from the Altar.

Psal. 119:70

Secondly, Premise this with me, All real hungriings in the soul after righteousness, arise from spiritual and heavenly considerations; they spring in the soul from some convictions, some apprehensions, some perswasions that the soule hath of a real worth, of a real beauty, glo-

Pl. 63. 1. 104.
Ec. 27. 4. Phil.
3. 7. 10 10.

Phil 145. 19.

ry, and excellency that is in Christ, and in his righteousness, imputed and imparted. Such desires after righteousness, that flow from external considerations, are of no worth, weight, or continuance, but those desires after righteousness that flow from spiritual considerations, are full of spirit, life and glory; they are such that God will not only observe, but accept; not only record, but reward.

Thirdly, Real hungings and thirstings after Christ and his righteousness, &c. will put the soul upon lively endeavors. If they are true born desires, they will not make the soul idle, but active; not negligent, but diligent in the use of all holy means whereby the soul may enjoy Christ and his righteousness, Isa. 26. 9. *With my soule have I desired thee in the night, yea, with my spirit within me, will I seek thee early.* Real desires will make earnest and early in seeking to obtain the thing desired, as the Hebrew word imports. A thirsty man will not only long for drink, but labour for it; the condemned man will not only desire his pardon, but he will write, and intreat, and weep, and set this friend and that to sollicite for him. The covetous man doth not only wish for wealth, but will rise early, and goe to bed late; he will turn every stone, and

אֶחָדָךְ
from

שָׁחַד

which signifies to seek in the morning, when it is but dim & dusky, scarce twilight; for of

and make attempts upon all hopeful opportunities whereby he may fill his bags, and fill his Barns. Even so, all holy desires will put soules upon the use of the means, whereby the mercy desired may be gained. And thus to run, is to attain, thus to will, is to work; thus to desire, is to doe the will of our father, who accepts of pence for pounds, of mites for millions.

The *Perſian* Monarch was not ſo famous for accepting a little water from the hand of a loving ſubject, as our God is for accepting a handful of Meal for a Sacrifice, and a gripe of Goats haire for an Oblation; for accepting of that little we have, and for accounting our little much.

Abel's Sacrifice could not be great, and yet it was greatly accepted, and highly accounted of by God. Such is Gods condescending love to weak worms, that he looks more at their will, then at their work; he minds more what they would doe, then what they do doe; he always prefers the willing mind, before the worthiest work, and where desires and endeavours are sincere, there God judges such to be as good as they desire and endeavour to be.

darkeneth it
hath his name,
and it notes
both an ear-
nest and an
early seeking.

Levit. 2. 2.
Exod. 32. 6.
2 Cor. 8. 12.

*Christus est
in illi. pro omni-
bus, fatis one.*

Fourthly, Spiritual hungriings and thirstings are only satisfied with spiritual things. *John 14. 8. Shew me the Father, and it sufficeth me.* All things in the world cannot suffice us but a sight of the Father that will satisfie us. *Psal. 63. 3, 6. My soule shall be satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips. When I remember thee upon my bed, and meditate on thee in the night watches. Psal. 63. 4. We shall be satisfied with the goodnesse of thy house, even of thy Holy Temple.* It is only God, and the precious things of his house, that can satisfie a thirsty soul.

It was a sweet saying of one, *As what I have, if offered to thee, pleaseth thee not, O Lord, without my self; so the good things we have from thee though they may refresh us, yet they cannot satisfie us, without thy selfe.* The Rattle without the Brest, will not satisfie the child, the house without the husband, will not satisfie the wife, the Cabinet without the Jewel, will not satisfie the virgin, nor the world without Christ will not satisfie the soul.

*Walse protestan-
tes sum, me
nolle sic satiri
ab eo. Luth.*

Luther in a time of wants, receiving unexpectedly a good sum of money from the Elector of *Germany*, at which being somewhat amazed, he turned himself to God, and protested, That God should not pay him off with such poor low things.

things. The hungry soul will not be put off with any bread; but with the bread of life; the thirsty soul will not be put off with any water, but with the well-springs of life: As the King of *Sodom* said once, *Take you the Goods, give me the persons,* so sayes the hungry soul, Take you the Goods, take you honours, and riches, and the favour of Creatures; take you the Corn, the Oyle, and the Wine, give me Christ, give me the light of his countenance, give me the joy of his Spirit, &c. O the answering of spiritual breathings, is very sweet to the soul. *Prov. 13. 19. The desire accomplished, is sweet to the soul.* Returns from Heaven make a Paradise in the soul.

Gen. 14. 21.

I have read of *Darius*, That when he fled from his Enemy, and being in great thirst, he met with a dirty puddle of water, with Carrion lying in it: and he sucked in, and drank very heartily of it, and professed, *That it was the sweetest draught that ever he drank in his life.* Ah how sweet then are those waters of life that be at Gods right hand? How sweet are the droppings of Gods Honey-comb upon the hungry soul? Water out of the Rock, and Manna in the Wilderness, was not so sweet to the hungry thirsty *Israelites*, as spiritual answers, and spiritual returns are to those that hunger and

thirst after spiritual things.

The sixth Means

Man may be much in and for Church-Ordinances, whose hearts are very carnal, and whose lives are very vain.

Ezek. 24. 21.
15.

You have 7 expressions of carnal hearts, prizing

Church privileges. So Jer. 4. 7. Ezek. 33. 30. to 33. 34. 1. 11. to 14. Zech. 7. 4. to 7. 14. 58. 1. to 14. 15.

TO obtain a wel-grounded assurance of your everlasting happinesse, is to be much, yea to excel in those choyce particular things that may clearly and fully difference and distinguish you, not only from the prophane, but also from the highest and most glittering Hypocrites in all the world. It is nothing to be much in those duties and performances, wherein the worst of sinners may equalize, yea goe beyond the best of Saints. **O** but to excel in those things that the most refined Hypocrites cannot reach to, this cannot but much help you onto assurance. He that hath those Jewels in his bosome, that God gives only to his choycest favourites needs not question whether he be a favorite, &c. If he doth it, it is his sin, and will hereafter be his shame.

But you may say to me, What are those choyce particular things that may difference and distinguish Christs true *Nathan* from all other persons in the world?

Now to this Question I shall give these following Answers.

The

The first Distinction.

1 **A** True Nathanael in his constant course, labours in all duties and services to be approved and accepted of God. He is most studious and industrious to approve his heart to God in all that he puts his hand to. So David, *Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.* So Peter approves his heart to Christ three several times together, *Lord, thou knowest that I love thee, Lord thou knowest that I love thee, Lord, thou knowest all things, thou knowest that I love thee, Thou knowest the sincerity and reality of my love, and therefore to thee I do appeal.* To the same purpose the Apostle speaks, *Cor. 5. 9. Wherefore we labour, that whether present, or absent, we may be accepted of him.* The Greek word that is here rendered labor, is a very emphatical word, it signifies to labor and endeavour with all earnestness and might, to endeavour with a high and holy ambition, to be accepted of God; judging it the greatest honour in the world to be owned and accepted of the Lord. Ambitious men are not more diligent, earnest, studious, and labo-

Psal. 139. 23, 24.

תקדשני

To make a strict search and inquisition.

John 21. 17, 16, 17.

αποδοξασθαι

Mat. 6. & 23.
Also it is *Chry-*
stomes obser-
vation, that
she that paints
tears & blub-
berings, is
worse than a
wanton wo-
man that
paints to seem
fair. *Hem. 6.*
in Mat.

Noli peccare
Deus videt,
angeli assistant.
Take heed
what thou
doest, God
beholds thee.
Angels ob-
serve thee,
faith, one.

laborious to get honour among men, than we are (saith the Apostle) to get acceptance with God. Ah but your most refined Hypocrites labour only to approve themselves to men in their praying, fasting, talking, hearing, giving, &c. Let them have but mans eye to see them, and mans ear to hear them, and mans tongue to commend them, and mans hand to reward them, and they will sit down and bless themselves, saying it is enough, ahah, so would we have it.

They say of the *Nightingale*, That when she is solitary in the Woods, she is careless of her note, but when she conceives that she hath any Auditors, or is near houses, then she composes her self more quaintly and elegantly. Verily this is the frame and temper of the best of Hypocrites. O but a sincere *Nathanael* labours in all places, and in all cases and services, to approve himself to God; he labours as much to approve himself to God in a wood, where no eye sees him, as he doth when the eyes of thousands are fixt upon him. The Sun would shine bright, though all men were asleep at high noon, and no eyes open to see the glory of his beams; so a sincere heart will shine, he will labour to do good, though all the world should shut their eyes, yet he will eye his work, and eye his

his God. He knowes that God is *Totus* *oculus*, all eye, and therefore he cares not though others have never an eye to observe him, to applaud him: Let God but secretly whisper him in the ear, and say, *well done good and faithfull Servant*, and it is enough to his soul, enough to satisfie him, enough to cheer him, and enough to encourage him in the wayes, and the work of his God.

The second Distinction.

2 **H**E labours to get up to the very top of Holinesse, he labours to live up to his own Principles. He cannot be satisfied with so much grace as will bring him to glory, but he labours to be high in grace, that he may be high in glory, *Phil. 3. 11. I desire if by any means I might attain unto the Resurrection of the dead.* That is, to that perfection that the dead shall attain to, in the morning of the Resurrection. Verily, that man is ripe for Heaven, who counts it his greatest happinesse to be high in holinesse; that man shall never be low in Heaven, a door-keeper in Heaven, that cannot be satisfied til he be got up to the very top of *Jacobs Ladder*, til he hath attained to the highest perfection in Grace and Holinesse. *Psal. 43. 13. The Kings Dabyl-*

He cannot be satisfied with so much grace as will keep him from dropping in to Hell; but he will have so much grace as will make him shine gloriously in Heaven.

her is all glorious within, her cloathing is of wrought gold. Her inward Principles are all glorious, and her outward practice Echoes to her inward Principles. Her cloathing is of wrought gold.

Numb. 14. 24.

(*Vivimus praeceptis non factis*). We live by Precepts, not by deeds, (*Legibus Dei, non exemplis hominum*) by the Lawes of God, not by the examples of men.

It was the honour and glory of *Joshua* and *Caleb*, That they followed the Lord fully; that is, they lived up to their own Principles. So those Virgins in *Rev.* 14. 4, 5. that were without spot before the Throne of God, they followed the Lamb wheresoever he went, that is, they lived up to their Profession; there was a sweet harmony betwixt their Principles and Practises. And thus the Apostles lived, *2 Cor.* 1. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you wards. *1 Thess.* 2. 10. *We are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe.* Thus we see these Worthies living up to their own Principles. Blessed *Bradford* and *Bucer* lived so up to their Principles, that their friends could not sufficiently praise them, nor their foes find any thing justly to fasten on them.

Believers know

1 That their living up to their own Prin-

Prin-

Principles, doth best evidence Christ living in them, and their union with him.

2 They know that it is not their Profession, but living up to their Principles, that will effectually stop the mouths, and convince the consciences of vain men, 1 Pet. 2. 15. *For so is the will of God, that by well-doing (that is, by living up to your own Principles) you may put to silence the ignorance of foolish men.* There is no such way in the world, to still and silence wicked men, to make them dumb and speechlesse, to muzzle and tye up their mouths (as the Greek word notes) as by living up to your own Principles. The lives of men convince more strongly then their words; the tongue perswades, but the life Commands.

Gal. 2. 20.

quar.

3 They know by living up to their Principles, they cast a general glory upon Christ and his wayes. This makes Christ and his wayes to be well thought on, and well spoke on.

Mat. 5. 16.
1 Pet. 2. 11,
12.
2 Pet. 1. 5.
to 13.

4 They know that the ready way, the only way to get and keep assurance, joy, peace, &c. is to live up to their Principles.

5 They know that by their living below their own Principles, or contrary to their own Principles, they doe but gratifie Satan, and provoke wicked men to blaspheme that worthy Name by which they

James 2. 7.
The very hear-
ters, as *Saba-*
on observes,
did thus re-
proach Chri-
stians that
walked con-
trary to their
Principles,
Where is that
good Law
which they do
believe? they
read and hear
the Holy
Scriptures, &
yet are drunk
and unclean;
they follow
Christ, and
yet disobey
Christ: they
professe a ho-
ly Law, & yet
doe lead im-
pure lives.

Gen. 28. 12.

they are called. They know that by their
not living up to their own Principles,
they do but multiply their own fears and
doubts, and put a sword into the hand of
Conscience, and make sad work for fu-
ture repentance.

Now these and such like considerati-
ons, doe exceedingly stir and provoke
Believers to labour with all their might,
to live up to their own Principles, to get
to the very top of Holinesse, to be more
and more a pressing towards the mark,
and to think that nothing is done, till
they have attained to the highest Perfec-
tions that are attainable in this life. It
is true, many Hypocrites may goe up
some rounds of *Jacob's* Ladder, such as
make for their profit, pleasure, applause,
and yet tumble down at last to the bot-
tome of Hel, as *Judas* and others have
done. Hypocrites doe not look, nor like,
nor love, to come up to the top of *Jac-*
ob's Ladder, to the top of Holinesse, as
you may see in the *Scribes* and *Pharisees*,
and all other Hypocrites that the Scrip-
ture speaks of.

The

The third Distinction.

IT is their greatest desire and endeavour that sin may be cured, rather then covered. Sin most afflicts a gracious soul. *David* cries out, not *Perii*, but *Pecceavi*; not I am undone, but I have done foolishly. *Daniel* complains not, we are reproached and oppressed, but we have rebelled. *Paul* cries not out of his Persecutors, but of the Law in his Members, rebelling against the Law of his mind. A gracious soul grieves more that God by his sin is grieved and dishonoured, then that for it he is afflicted and chastened.

The Hart feeling within her, the operation of the Serpents Poyson, runs from the Thorns and Thickets, and runs over the green and pleasant Pastures, that she may drink of the Fountain, and be cured. So gracious souls being sensible of the Poyson and venom of sin, runs from the Creatures that are but as Thorns and Thickets, and runs over their own duties and righteousness, which are but as pleasant Pastures, to come to Christ the Fountain of life, that they may drink of those waters of consolation, of those wells of salvation that be in him, and cast up, and cast out their spiritual Poyson, and be

Psal. 11.

Dan. 9. 5.

Rom. 7. 23.

If a Snake
should sting
thy dearly
beloved
Spouse to
death, wouldst
thou preserve
it alive, wounding
it at the same
hug it in thy
bosom, & not
rather stab it
with a thousand
wounds?
You are wise,
& know how
to apply it.

Amos 9. 11.

Jer. 17. 1.

When Brutus
went to slay
Julius Caesar
he cryed out,
What is it
my Son Brutus;
hee So
may God
we cry out
(What shall
my Son)
What wilt
thou slay me
with thy flus?
It is not e-
nough that
others slay
my honour?
but wilt thou
my Son?

Hol. 7. 20.
to ult.

be cured for ever. Believers know that their sins doe most pierce and grieve the Lord, they lye hardest and heaviest upon his heart, and are most obvious to his eye. The sin of Judah is written with a Pen of Iron, and with the poynt of a Diamond; their sins are against beams of strongest light, they are against the bowels of tenderest mercy, they are against the manifestations of greatest love, they are against the nearest and dearest relations, they are against the choicest and highest expectations; and this makes believing souls cry out; O a cure Lord! a cure Lord! O give me purging grace, give me purging grace; though I should never tast of pardoning mercy, yet give me the purging grace.

It was a notable Speech of Cosmus Duke of Florence, I have read (saith he) that I must forgive my Enemies, but never that I must forgive my friends. The sins of Gods friends, of Gods people, provoke him most, and sad him most, and this makes them sigh and groan it out, *Who shall deliver us from this body of death?* O but now wicked men labour, not that sin may be cured, but only that sin might be covered, and that the consequents of sin, viz. Affliction and the stinging of Conscience, may be removed, as you may see in *Cain, Saul, Judas;* and

and of very others: *In their affliction they will seek me early* (saith God) they will then seek to be rid of their affliction, but not to be rid of their sin, that hath brought down the affliction upon them: Like the Patient that would faine be rid of his pain and torment, under which he groans, but cares not to be rid of those evil habits that have brought the pain and torment upon him. *Psal. 78. 34, 35, 36, 37.* When he slew them, then they sought him; and they returned, and enquired early after God. And they remembered that God was their Rock, and the high God their Redeemer: Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: for their heart was not upright with him, neither were they stedfast in his Covenant. In these words you see plainly, that these people are very early and earnest in seeking God, to take off his hand, to remove the Judgements that were upon them, but not that God would cure them of those sins that provoked him to draw his sword, and to make it drunk with their blood; for notwithstanding the sad slaughters that Divine Justice had made among them, they did but flatter, and lye, and play the Hypocrites with God, they would faine be rid of their sufferings, but did not care to be rid of their sin. *Ch.*

Sin doeth ill in the eye, worse in the tongue, worse in the heart, but worst of all in the life.

Alas England, England, in face as a silver face, so doth thy carriage towards God, answer the carriage of these people, whose hardness and fallowesse God hath put up in record to this very day. *Ch.*

but a gracious soul cries out, Lord do but take away my sin and it will satisfy me and cheer me, though thou shouldst never take off thy heavy hand. A true *Nathan* fights it out under his greatest affliction, as that good man did (*Alles, me salus Domine*) Deliver me, O Lord, from that evil man my self. No burden to the burden of sin, Lord, says the believing soul, deliver me but from my inward burden, and lay upon me what outward burden thou pleasest.

The fourth Distinction.

4 **A**Re not your soules taken with Christ as chief? is he not in your eye the chiefest of ten thousand? is he not altogether lovely? Yes, Have you any in Heaven but he, and is there any on earth that you desire in comparison of him? No. Doe not you lift up Jesus Christ as high as God the Father lifts him? God the Father lifts up Christ above all Principalities and powers; he lifts up Christ above all your duties, above all your Priviledges, above all your mercies, above all your graces, above all your contentmentes, above all your enjoyments; Doe not you thus lift up Jesus Christ? Yes. As he is the Fathers chiefest Jewel, so he is your choicest Jewel.

Cant. 5. 10.

Prov. 8. 18.

Pl. 2. 11, 16.

Phil. 3. 7, 8.

Eph. 1. 21.

Phil. 2. 9.

None but
Christ, none
but Christ,
eyes the
Martyr.

el, is he not? Yes. Verily none can lift up Christ as chief, unlesse Christ have their hearts, and they dearly love him, and believe in him, for Christ is only precious to them that believe, 1 Pet. 2. 7. *Luther* had rather be in Hell with Christ, then in Heaven without him, is not that the frame of thy heart? Yes. Why then dost thou say, thou hast no grace, thou hast no Christ. Surely none but those that have union with Christ, and that shall eternally reign with Christ, can set such a high price upon the person of Christ. The true believer (*Amat Christum propter Christum*) loves Christ for Christ; he loves Christ for his personal excellencies, *Cant. 5. 10. to ult.*

What *Alexander* said of his two friends, is applicable to many in our days; sayes he, *Haphestion loves me as I am Alexander, but Craterus loves me as I am King Alexander.* One loved him for his person, the other for the benefits he received by him. So some *Nathanaels* there be that love Christ for his person, for his personal excellency, for his personal beauty, for his personal glory, they see those perfections of grace and holinesse in Christ, that would render him very lovely and desirable in their eyes, though they should never get a Kingdome, a Crown by it. But most of those that bear

*Amat Deum
non ut unde
hoc habet, sed
ipse est unde
amat. Aug.*

When one asked *Cat's* daughter why she would not marry again, she being young when her husband dyed, answered, Because she could not find a man that lov'd her more then her Goods. Few there are that love Christ more then his Goods, &c.

any love and good will to Christ, doe it only in respect of the benefits they receive by him.

John 6. 26.

It was *Augustines* complaint of old, *(Vix deligitur Jesus propter Jesum)* That scarce any love Christ but for his rewards. Few follow him for love, but for loaves; few follow him for his inward excellencies, many follow him for their outward advantages; few follow him that they may be made good by him; but many follow him, that they may be great by him. Certainly, you are the bosome friends of Christ, you are in the very heart of Christ, who prize Christ above all, who lift up Jesus Christ as high as God the Father lifts him, and that because of his rich anointings, and because all his Garments smell of Myrrhe, Aloes, and Cassia. This is a work too high, and too hard, too great, and too noble; for all that are not new born, that are not twice born, that are not of the blood Royal, that are not partakers of the Divine Nature,

Psalm 45. 6, 7, 8.

The

The fifth Distinction.

5 **A**Re not your greatest and your hottest conflicts, against inward pollutions, against those secret sins that are only obvious to the eye of God, and your own souls? The light of Nature's education, and some common convictions of the Spirit, may put men upon combating with those sins that are obvious to every eye, but it must be a supernatural Power and Principle, that puts men upon conflicting with the inward motions and secret operations of sin, *Rom. 7. 23* the Apostle complains of a Law in his Members warring against the Law of his mind. The war was within doors, the fight was inward, the Apostle was deeply engaged against a Law within him, which made him sigh it out, *O wretched man that I am, who shall deliver me from this body of death?* So David cries out, *Who can understand his errors? cleanse thou me from secret faults?* So Hezekiah humbled himself for the pride of his heart, or for the lifting up of his heart, as the Hebrew hath it. His recovery from sicknesse, his victories over his enemies, and his rich Treasures, lifted up his heart. O but for those outward risings and vauntings of heart, *Hezekiah* humbles

It was a good
layer of him
that said, Lord
Libera me a
mala hominis, a
meipso.

Psal. 19. 12.

2 Chr. 32. 26.

כנה

לכר חן

The *Persian* Kings reign powerfully, and yet are seldom seen in publick. Secret sins reign in many mens souls powerfully, and dangerously, when least apparently.

humbles himself, he abases and layes himself low before the Lord. A sincere heart weeps and laments bitterly over those secret and inward corruptions that others will scarce acknowledge to be sins. Many a man there is that bleeds inwardly, and dyes for ever; many a soul is eternally slain by the inward workings of sin, and he sees it not, he knowes it not, till it be too late.

O but a true *Nathanael* mourns over the inward motions, and first risings of sin in his soul, and so prevents an eternal danger. Upon every stirring of sin in the soul, the Believer cries out, O Lord help, O Lord undertake for me. O dash these brats of *Babylon* in pieces, O stifle the first motions of sin, that they may never conceive and bring forth, to the wounding of two at once, thy honour, and my own conscience.

The sixth Distinction.

6 **A**Re you not subject to Christ as a Head? Yes. Devils and wicked men are subject to Christ as a Lord, but those that are by faith united to him, and that have a spiritual interest in him, are subject to him as a head,

I shall open this particular thus unto you,

First,

First, The Members are willingly and sweetly subject to the head, their subjection is voluntary, not compulsory; it is so with a believing soul, *Psal. 27. 8. When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek.* So *Psal. 110. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness.* So *Paul* cries out, *What wilt thou have me to doe?* and professes that he is willing not to be bound onely, but also to dye at *Jerusalem* for the name of Christ. A gracious soul is in some measure naturalized to the work of Christ, and Christs work is in some measure naturalized to the soul.

Secondly, The Members are subject to the head universally, they doe all the head enjoyneth; so the reall Members of Christ doe in sincerity endeavor universally to subject to all that Christ their head requires, without any exception or reservation. *Luke 1. 5, 6. Zecharias and Elizabeth walked in all the Commandments and Ordinances of the Lord blamelesse.* They walked without halting, or halving of it with God; they fell in with every part and point of Gods revealed will, without prejudice or partiality, without tilting the ballance on one side or another. *Acts 13. 22. I have found David the Son of Jesse, a man after my own*

Every one.
Nathanals
Motto is
(Omnis ex
hauris Dei)
All must be
as God will
have it.

Acts 9. 6.

Acts 25. 13.

Their Obedi-
ence is uni-
versall.

1. In respect
of the act of
eschewing all
evil, doing all
good.

2. In respect
of the rule,
the whole
word of God.
3. In respect
of their gener-
al and particu-
lar calling.

Statutum.

heart, which shall fulfill all my will or rather, all my wills, as the Greek hath it; to note the universality and sincerity of his obedience.

Statutus.

Alwayes, or throughout in all cases, or at all times.

בט"ת לכו

לעשור

from

עשה

Thirdly, The Members are subject to the head constantly, unweariedly; the members are never weary of obeying the head, they obey in all places, cases, and times; so are the reall members of Christ, *Acts 24. 16. And herein doe I exercise my self, to have alwayes a conscience void of offence, toward God, and toward men.* I use all diligence, skill, cunning and conscience, to be sincere and inoffensive, in all my motions and actions towards God and towards men. So *David, Psal. 119. 112. I have enclined my heart* (or rather as the Hebrew word signifies, *I have stretched out my heart*, as a man would do a piece of parchment) *to doe thy Statutes* (the Hebrew word signifies to doe accurately, exactly, perfectly) *alway, even unto the end.* A gracious soul is not like a deceitfull bow, nor like the morning dew; but he is like the Sun that rejoiceth to run his race; he is like the stone in *Thracia*, that neither burneth in the fire, nor sinketh in the water. Now tell me, p ay tell me, O you doubting souls, whether you doe not

1 Labour in all duties and services, to approve your hearts to God?

2 Whe-

1 Whether you doe not make your
get up to the very top of the mountain, and
to live up to your own principles?

2 Whether it be not your greatest
desire and endeavour that sin may be cu-
red rather then covered?

4 Whether you are not taken with
Christ as chief? whether you doe not
in your judgements and affections, dis-
turb Christ above all, as God the Father
doth?

5 Whether your greatest, and hottest
conflicts, and combates, be not against
inward pollutions, against those secret
stirings and operations of sin, which
are only obvious to the eye of God, and
your own souls?

6 Whether you doe not (in respect
of the generall bent and frame of your
hearts) subject to Christ, as your head?

1 Freely and sweetly?

2 Universally, in one thing as well as
another, without any exception or reser-
vation?

3 Constantly and unwearily? Yes.
We doe these things, we should belye
the grace of God, if we should say other-
wise; these things the Lord hath wrought
in us, and for us. Well then, know

1 That your estate is good, you have
certainly a blessed interest in the Lord
Jesus. None can doe these things but
souls

Isa. 26. 12.

If the things
could be
found in the
most shining
hypocrites, or
any others
but reall
Saints, they
could not
possibly be
either a first
or second
evidence.
Though aman
could see
them in the
light of the
Spirit, this is
carefully to
be observed
against those
that hold
these good
second evi-
dences, &c.

We have
cause enough
to keep off
shootings,
and distresse
of Spirit up-

on that have union with Christ, that
are interested in Christ, that are acted by
the peculiar and speciall influences of
Christ, and that are highly beloved of
Christ. Verily these are such flowers of
Paradise that cannot be gathered in Na-
tures Garden; they are Pearls of that
price, that God bestowes upon none but
those that are the price of Christs blood.
All the men in the world cannot prove
by the Scripture, that these Jewels can be
found in any mens breasts, but in theirs
that have union and communion with
Christ, and that shall reign for ever with
Christ.

Secondly, know, that it is no iniquity,
but rather your duty for you to suck
sweetnesse out of these Money-combs,
and to look upon these things as infalli-
ble pledges and evidences of Divine fa-
vour, and of your everlasting happinesse
and blessednesse. Some there be that
make the witnesse of the Spirit (of which
I shall towards the close of this discourse
speak at large) the only evidence of our
interest in Christ, and deny all other evi-
dences from the fruit of the Spirit; but
this is to deny the fruit growing upon
the Tree, to be an evidence that the Tree
is alive; whereas all know, that the fruit
growing upon the Tree, is an infallible
and undeniable evidence, that there is life
in

in the Tree. Certainly it is one thing to judge by our graces, and another thing to rest upon our graces, or to put trust in our graces. When one argues from the beams of the Sun, that there is a Sun, one would think that the most cavilling spirit in the world should lye quiet and still.

on the bare
sight of our
silence.
This con-
fessing
cavilling
will not re-
deem.

The seventh Means.

TO get a wel-grounded Assurance of your everlasting happinesse and blessednesse, is to grow and increase more and more in grace. 2 Pet. 1. 5. to 11. *Add to your faith vertue, and to vertue knowledge, &c. for so an entrance shall be ministred unto you abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ.* By entrance into the everlasting Kingdome of Christ, is not meant a local entrance into Heaven; for Heaven is no where called the Kingdome of Christ, but the fathers Kingdome; the opposition, *vers. 9.* sheweth clearly that it is meant of assurance. Now the way to full assurance, is by adding grace to grace. The Greek word that is here rendered *add*, hath a greater emphasis, it signifies to link our graces together, as Virgins in a dance doe link their hands together. O we must be still a joyning grace to grace, we must still be adding one

Though our
graces be our
best jewels,
yet they are
imperfect and
doe not give
out their full
lustre; they
are like the
Moon, which
when it shi-
neth bright-
est, hath a
dark spot.
Therefore we
should add
still grace to
grace. *vers. 9.*

If mortal eyes, such
 Pleas, could
 be, seen with
 mortal eyes, it
 would soon
 draw all
 hearts to it
 self. O how
 much the
 more should
 our hearts be
 drawn out
 after the
 highest mea-
 sure of grace,
 the least
 dram of grace
 being more
 worth then
 all small
 vertue.

Jer. 32. 41.

one grace to another; we must still be a leading up the dance of graces. Great measures of grace carry with them great evidence of truth; little measures, carry with them but little evidence; great measures of grace carry with them the greatest evidence of the soules union and communion with Christ; and the more evident your union and communion with Christ is, the more clear and full will your assurance be.

Great measures of grace carry with them the greatest and the clearest evidences of the glorious indwellings of the Spirit in you; and the more you are persuaded of the real indwellings of the Spirit in you, the higher will your assurance rise. Great measures of grace will be a fire that will consume & burn up the dross, the stubble, the fears and doubts that perplex the soule, and that cause darknesse to surround the soule. Now the more you are rid of your fears, doubts, and darknesse, the more easily, and the more effectually will your hearts be persuaded that the thoughts of God towards you, are thoughts of love; that you are precious in his eyes, and that he will rejoyce over you to doe you good for ever, &c.

The

The eighth Means

TO gain a well-grounded assurance of your everlasting happiness and blessedness, is, To take your hearts when they are in the best and most spiritual frame and temper God-wards, Heaven-wards, and Holiness-wards. Times of temptation and desertion, &c. are praying times, hearing times, mourning times, and believing times; but they are not trying times, they are not seasonable times for doubting souls to let themselves about so great and so solemn work as that is, of searching and examining how things stand; and are like to stand between God and them for ever.

Be diligent and constant, be studious and conscientious in observing the frame and temper of your own hearts; and when you find them most plain, most melting, most yielding, most tender and humble, most sweetly raised, and most divinely composed; then, O then is the time to single out the most convenient place where thou mayest with greatest freedom open thy bosom to God, and plead with him, as for thy life, that he would shew thee how things stand between him and thee, and how it must fare with thy soul for ever. And when thou

2 Cor. 13:5

Our hearts are gentle
to us, Malum
radix de terra
de carnis
humus. These
three we had
need take
them when
in the best
temper, &c.

Psalm 124, 2, 9.

אמר יישובו

לבסלה

thou hast thus set thy self before God, and opened thy bosome to God, then wisely observe what report God, and thy owne renewed conscience doe make concerning thy eternall condition.

I will hear what God the Lord will speak (saith David) for he will speak peace unto his people, and they shall not return to folly (so the Hebrew may be read) O so must thou stand still (when thou hast sincerely unbowelled thy self before the Lord) and listen and hearken what God will say unto thee. Surely he will speak peace unto thee, he will say, Son be of good cheer, thy sin be forgiven thee, thy heart is upright with me, my soule is set upon thee, I have already blest thee, and I will hereafter glorifie thee.

A good Conscience is
a little rest,
a shadow and
Witnesses,
therefore
make much
of its testi-
mony.

I have read of one who was kept from destroying of himselfe (being much tempted by Satan thereunto) by remembering that there was a time when he solemnly set himself in prayer and self-examination before the Lord, and made a diligent enquiry into his spiritual condition; and in the close of that work it was evidenced to him, that his heart was upright with God; and this kept him from laying of violent hands upon himselfe. O, a wise and serious observing what that Testimony is, that God, conscience, and the word, gives in upon solemn pray-

er, and self examination, may bring
strong consolation, and support the soul
under the greatest affliction, & strength-
en the soule against the most violent
temptations, and make the soul look and
long for the day of dissolution as Princes
doe for their day of Coronation.

The ninth Means

TO gain a wel-grounded assurance, is
To make a diligent enquiry whe-
ther thou hast those things that doe ac-
company eternal salvation. First of all,
But beloved we are perswaded better things
of you, and things that accompany saluati-
on, or as it is in the Greek, That have salu-
vation, as it were in the very bowels of
them, that comprehend salvation, and
that touch upon salvation.

O beloved, if you have those choyce
things that accompany salvation, that
comprehend salvation, you may be abun-
dantly assured of your salvation.

But you may say to me,
what are those things that accompany
salvation?

To this Question I shall give this An-
swer, viz. That there are seven speciall
things that accompany salvation, and
they are these.

I Knew

enquiry whether thou hast

vide Pison.
on the words.

In reading
Books, let us
not looke so
much for sci-
ence, as a sa-
tisfaction of
the truth up
on our owne
hearts.

- 1 Knowledge
- 2 Faith
- 3 Repentance
- 4 Obeyance
- 5 Love
- 6 Prayer
- 7 Perseverance

1 Knowledge is one of those speciall things that accompanies salvation, John 17. 3. *And this is life eternall, that they may know thee the only true God and Jesus Christ whom thou hast sent.* Divine knowledge is the beginning of eternall life, it is a spark of glory, it works life in the soul, it is a rest and pledge of eternall life, John 5. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ, this is the true God, and eternall life.* 2 Pet. 1. 3. *According to his Divine power hath given unto us all things that pertain unto life and godlinesse, through the knowledge of him that hath called us to glory and victory.* What this Knowledge is that accompanies salvation, I shall shew you anon.

Secondly, faith is another of those speciall things that accompanies salvation. 1 Thess. 2. 13. *But we are bound to give thanks*

standing always to God for you, Brethren, be-
 loved of the Lord, because God hath from
 the beginning chosen you to salvation, thro-
 ugh sanctification of the Spirit, and belief
 of the truth. 1 Pet. 1. 2. You who have
 kept by the power of God through faith
 unto salvation. Heb. 10. 39. But beware
 one of them who draw back to perdition,
 but of them that believe to the saving of
 the soul. John 3. 14, 15, 16. And as
 Moses lifted up the Serpent in the wil-
 derness, even so must the Son of man be
 lifted up, that whosoever believeth in him,
 should not perish, but have everlasting life.
 Ver. 36. He that believeth on the Son,
 hath everlasting life. Chap. 5. 24. Veri-
 tily, verily, I say unto you, he that heareth
 my word, and believeth on him that sent
 me, hath everlasting life, and shall not
 come into condemnation; but is passed from
 death unto life. Chap. 6. 40. And this
 is the will of him that sent me, that every
 one that seeth the Son, and believeth on him,
 may have everlasting life, and I will raise
 him up at the last day. Ver. 47. Verily,
 verily, I say unto you, he that believeth on
 me, hath everlasting life.

Thirdly, Repentance is another of
 those choyce things that accompanies
 salvation. 2 Cor. 7. 10. For godly sorrow
 worketh repentance to salvation, not to be
 repented of; but the sorrow of the world

I

worketh

very sad
 and bitter

Vide 1 Cor. 13.
 Efficacy, and
 Generation of
 the Law, and
 of the Gospel

Mark 16. 7.
 Acts 16. 14.
 Rom. 10. 9.
 Isa. 45. 22.
 Phil. 2. 9.
 John 3. 14.
 36.

1 John 5. 10.
 All these and
 many more
 Scriptures
 speak of the
 same truth.
 This double
 asseveration,
 or protestati-
 on, is used
 only in mat-
 ters of weight
 and importance
 are we, that
 we cannot
 believe with-
 out this

The very
word Repent
was very dis-
pleasing to
Zachary, till his
conversion; but afterward
he took de-
light in the
word. (Pani-
tus de peccato
dicitur de do-
loris gaudere.)
To sorrow for
his sin, and
then rejoyce
in his sorrow.

Yide B.D. in
of Justificati-
on. 4. 7. 6. 8.

Deus nihil co-
rumpit nisi dona-
tus. August
When God
crowneth us,
he doth but
crown h crown
gifts in us.

with holiness. *Mat. 4. 24.* O Jerusalem,
which killest prophets from west to east, thou
wilt not be saved. *Acts 17. 18.* When they
heard these things, they held their peace,
and glorified God, saying. Then hath God
also to the Gentiles granted repentance unto
life. *Mat. 18. 30.* And Jesus said, verily
I say unto you, except ye be converted, and
become as little Children, ye shall not enter
into the Kingdom of Heaven. *Acts 3. 19.*
Repent ye therefore, and be converted, that
your sins may be blotted out, when the time
of refreshing shall come from the presence
of the Lord.

Fourthly, Obedience is another of
those precious things that accompanies
salvation. *Heb. 5. 9.* And being made
perfect (speaking of Christ) he became
the Author of eternal salvation unto all
them that obey him. *Plal. 50. 23.* Whose
offerings praise, glorifieth me; and to him
that ordereth his conversation aright, will
I declare the salvation of God.

Fifthly, Love is another of those sin-
gular things that accompanies salvation.
2 Tim. 4. 8. Henceforth there is laid up
for me a Crown of righteousness, which
the Lord the righteous Judge shall give me
at that day; and not to me only, but unto
them also that love his appearing. *James*
2. 5. Hearken my beloved Brethren, hath
not God chosen the poor of this world to be
rich

with faith, and heirs of the Kingdom, which he hath promised to them that love him? 1 Cor. 2. 9. It is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the thing which God hath prepared for them that love him. James 1. 12. Blessed is the man that endureth temptation, for when he is tried he shall receive a Crown of life, which the Lord hath promised to them that love him. MAT. 19. 28. And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye shall sit upon twelve Thrones judging the twelve Tribes of Israel. And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name sake, shall receive an hundred fold, and shall inherit everlasting life. The whole is as if Christ had said, whosoever shall shew love to me, this way or that, in one thing or another, out of respect to my Name, to my Honour, mercy shall be his portion here, and glory shall be his portion hereafter.

Sixthly, Prayer is another of those sweet things that accompanies salvation. Rom. 10. 10. 13. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

I 2

For

The word Crown notes to us the perpetuity of that life the Apostle speaks of, for a Crown hath neither beginning nor ending.

2. It notes plenty, the Crown is like a compass on every side.

3. It notes dignity, it notes Majesty.

Eternal life is a Coronation day. It notes all joy, all delights in a word, it notes all good, it notes all glory.

For whosoever shall call on the name of the Lord shall be saved. Acts 2. 21. And it shall come to passe, that whosoever shall call on the name of the Lord, shall be saved. That is, saith one, he shall be certainly sealed up to salvation. Or as another saith, He that hath this grace of Prayer, it is an evident signe and assurance to him, that he shall be saved. Therefore to have grace to pray; is a better and a greater mercy, then to have gifts to Prophecie, Mat. 7. 22. Praying souls shall find the Gates of Heaven open to them, when Prophecyng souls shall find them shut against them.

Seventhly and lastly Perseverance is another of those prime things that accompnies salvation, Mat. 10. 22. And ye shall be hated of all men for my name sake, but he that endureth to the end, the same shall be saved. Chap. 24. 12, 13. And because iniquity shall abound, the love of many shall wax cold, but he that endureth unto the end, the same shall be saved. Rev. 2. 10. Fear none of those things which thou shalt suffer; behold the Devill shall cast some of you into Prison, that ye may be tryed, and ye shall have tribulation ten dayes. Be thou faithfull unto the death, and I will give thee a Crown of life. Cha. 3. 5. He that overcometh, the same shall be clothed in white Rayment, and I will

not

The same
words you
have in
Mark 13. 13

not blot out his name out of the book of life, but I will confesse his name before my father, and before his Angels. To him that overcometh, will I grant to sit with me in my Throne, as I also overcame and am set down with my father in his Throne.

Thus you see these seven choyce things that accompany salvation. But for your further and fuller edification, satisfaction, confirmation, and consolation, it will be very necessary that I shew you,

1 What Knowledge that is that accompanies salvation, that borders, that touches upon salvation.

2 What Faith that is that accompanies salvation.

3 What Repentance that is that accompanies salvation.

4 What Obedience that is that accompanies salvation.

5 What Love that is that accompanies salvation.

6 What Prayer that is that accompanies salvation.

7 What Perseverance that is that accompanies salvation.

I hope when I have fully opened these precious things to you, that you will be able to sit down much satisfied and cheered in a holy confidence and blessed assurance of your everlasting well-being.

A Crowne
without cares
fears, contrivals
e vy end.

God turns the
Crown of
thorns into a
Crown of
glory.

*Pericula non
respicit Martyr,
cruentis respicit
Basili.*

I shall begin with the first, and shew you what that Knowledge is that accompanies salvation, that comprehends salvation, that touches upon salvation, and that I shall open in these following particulars.

The first Property.

Knowledge that dwells in the head only, and sinks not down into the heart, doth no more good then rain in the middle region, or then the Unicorns horn in the Unicorns head.

1 John 3. 6. Whosoever sinneth (viz. customarily, habitually, delightfully) hath not seen him, neither known him.

1 **T**hat Knowledge that accompanies salvation, is a working knowledge, an operative knowledge, 2 Cor. 11. 6. *God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ.* Divine light reaches the heart as well as the head. The beams of Divine light shining in upon the soule throw the glorious face of Christ, are very working; they warm the heart, they affect the heart, they new mould the heart. Divine knowledge masters the heart it guides the heart, it governs the heart, it sustains the heart, it relieves the heart. Rom. 6. 6. *We know that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Divine knowledge puts a man upon crucifying of sin, it keeps a man from being a servant, a slave to sin, which no other knowledge can do.

Under all other knowledge, men render servants to their lusts, and are taken prisoners by Satan at his will. No knowledge lifts a man up above his lusts, but that which accompanies salvation. The wisest Philosophers, and the greatest Doctors, under all their sublime notions, and rare speculations, have been kept in bondage by their lusts. That knowledge that accompanies salvation, is operative knowledge. 1 John 2. 3, 4. *And hereby we do know that we know him, if we keep his Commandments. He that saith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.* By keeping his Commandments they did know that they did know him; that is, they were assured that they did know him. To know that we know, is to be assured that we know. So James 3. 17. *But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated; full of mercy, and good fruits; without partiality, and without hypocrisie.* Ver. 15. *Who is a wise man, and endued with knowledge amongst you? Let him shew out of a good conversation, his works with meekness of wisdom.* Divine knowledge fills a man full of spirituall activity, it will make a man work, as if he would be saved by his works, and yet it will make a man believe that he is saved.

As Socrates
and others.

He is a liar in
a double re-
spect. 1. In
that he saith
he hath that
knowledge
which he hath
not a lie that
he deniest his
in his works,
which he af-
firms in his
words.

Ephes. 2. 8.

Mat. 23. 14.

ved only upon the account of free grace. That knowledge that is not operative and working, will onely serve to light souls to Hell, and to double damne all that have it.

The second Property.

2 **T**hat Knowledge that accompa-
nies salvation, is transforming
Knowledge, it is metaphorising know-
ledge, it is knowledge that transforms,
that metamorphosies the soul. 2 Cor. 3.
18. *But we with open face beholding the
glory of the Lord, as in a glasse, are chan-
ged into the same Image from glory to glo-
ry.* Divine light beating on the heart,
warms it, and betters it; it transforms
and changes it, it moulds and fashions it
into the very likenesse of Christ.

The Naturalists observe, That the
Pearl by the often beating of the Sun
beams upon it, becomes radiant; so the
often beating and shining of the Sun of
Righteousnesse, with his Divine beams
upon the Saints, causes them to glister
and shine in holinesse, righteousnesse,
heavenly mindednesse, humblenesse, &c.
Divine light casts a generall beauty and
glory upon the soule, it transforms a man
more and more into the glorious Image
of Christ. Look as the Child receiveth
from

from his Parents, member for member, limb for limb, or as the paper from the Presse receiveth letter for letter, the wax from the Seal, print for print, or as the face in the glasse, answers to the face of the man, or as Indenture answers to Indenture, so the beams of Divine light and knowledge, shining into the soul, stamp the lively Image of Christ upon the soule, and make it put on the Lord Jesus, and resemble him to the life. Notional knowledge may make a man excellent at praising the glorious and worthy acts and vertues of Christ; but that transforming knowledge that accompanies salvation, will work a man divinely to imitate the glorious acts and vertues of Christ. *1 Pet.*

2. 9. But ye are a chosen Generation, a Royall Priesthood, an holy Nation, a peculiar people, that ye should shew forth the praises of him (his apostles, the vertues of him) who hath called you out of darkness into his marvellous light. When God causes his Divine light, his marvellous light to shine in upon the soule, then a Christian will (Ecclesiasticus) Preach forth the vertues of Christ in an imitable practice, and till then a man under all other knowledge, will remain an incarnate Devil. When a beam of Divine light shined from Heaven upon Paul, ah how did it change and metamorphize him? how did

A Father stands oblig'd not only in point of honour, but also by the Law of nature to receive his child that bears his Image, so doth Christ receive those that by Divine light have his Image stamp'd upon them

Act 9. 3. &c.
Divine light
converts a
man, & is
a happy
necessity
of obeying
God, &c.

it alter and transform it? it made his rebellious soul obedient. *Acts 9. 6. Lord what wilt thou have me to do?* God bids him arise and goe into the City, and it should be told him what he should doe, and he obeyes the Heavenly Vision, *Ch. 26. 19.* Divine light makes this Lyana a Lamb, this Persecutor a Preacher, this Destroyer of the Saints, a Builder up of of the Saints, this Tormenter a Comforter, this Monster an Angel, this notorious Blasphemer, a very great admirer of God, and the actings of his free grace, as you may see by comparing *Acts 9. & 26.* together.

So when a spark of this Heavenly fire fell upon the heart of *Mary Magdalen, Luke 7.* O what a change, what a turn doth it make in her? Now she loves much, and believes much, and repents much, and weeps much. O what a change did Divine light make in *Zacharias*, and in the Jaylor? Verily, if thy light, thy knowledge doth not better thee, if it doth not change and transform thee, if under all thy light and knowledge thou remainest as vile and base as ever, thy light, thy knowledge, thy notions, thy speculations, will be like to fire, not on the hearth, but in the room, that will burn the House, and the Inhabitant too; it will be like mettles in a blind horse, that serves,

serves for nothing but to break the neck of the Rider. That knowledge that is not a transforming knowledge, will condemn a man at last more then all the Devils in Hell; it will be a sword to cut him, a rod to lash him, a Serpent to bite him, a Scorpion to sting him, and a Vulture, a Worm eternally gnawing him.

When *Tambrlain* was in his Wars, one having found and digged up a great pot of Gold, brought it to him, *Tambrlain* asked whether it had his Fathers stamp upon it; but when he saw it had the *Roman* stamp, and not his Fathers, he would not owne it. So God at last will own no knowledge, but that which leaves the stamp of Christ, the print of Christ, the Image of Christ upon the heart. But that which changes and transforms the soul, that makes a man a new man, another man then what he was before Divine light shined upon him.

The third Property.

3 **T**hat Knowledge that accompani-
 es salvation, is experimentall
 knowledge, it is knowledge that springs
 from a spirituall sense and tast of holy
 and heavenly things. *Cant. 1. 3. Let*
him kisse me with the kisses of his mouth,
for thy loves is better then wine. The
Spouse

ךךךך

By loves, his
 plurall loves,

she means all
the fruits of
his love, viz.
righteousness,
holiness, joy,
peace, assu-
rance, &c.

Psal. 45. 8.
Prov. 7. 17.
So *Plin.* l. 12.
c. 15, 16, &c.

Every good
man hath in
him two men.
Rom. 7. 15. *alt.*
Gal. 5. 17.

Spouse had experienced the sweetness of
Christs loves; his loves, sayes she, is bet-
ter then wine. (Though wine is an ex-
cellent Creature, a usefull Creature, a
comfortable and delightfull Creature, a
reviving and restorative Creature.) And
this drawes out her heart, and makes her
insatiable in longing, and very earnest in
coveting not a kisse, but kisses, not a little,
but much of Christ. Her knowledge be-
ing experimentall, she is impatient and
restlesse, till she was drawn into the nea-
rest and highest communion and fellow-
ship with Christ. So in *Vers.* 13. *A bundle
of Myrrhe is my well-beloved unto me, he
shall lye all night betwixt my breasts.*
Myrrhe is marvellous sweet and savory,
so is my wel-beloved unto me, sayes the
Spouse; I have found Jesus Christ to be
marvellous sweet, and savory to my soul.
Myrrhe is bitter to the tast, though it be
sweet to the smell; so is my wel-beloved
unto me, sayes the Spouse. I have found
him to be bitter and bloody to the old
man, to the ignoble and worser part of
man, And I have found him to be sweet
and lovely to the new man, to the rege-
nerate man, to the noble part of man. I
have found him to be a bitter, and a bloo-
dy enemy to my sins, and at the same
time to be a sweet and precious friend
unto my soul. Myrthe is of a preserving
nature.

*Surge in doli-
ty rapian ce-
lum, & no-
mum doctrina
degradatur in
Gebennam.*

Ant. 211. 12.

Rom. 7.

Ps. 27. 4.

Ps. 63. 3.

Ps. 32. 1, 2.

Prov. 12. 14.

Ps. 92. 17.

2 Pet. 1. 4.

Ps. 4. 6, 7.

Ps. 48. 10.

of consolation and salvation, upon all
those that know much of him rationally,
but nothing feelingly, as you may see in
his shutting the doors of happiness against
the foolish Virgin, *Mat. 25.* and against
those forward Professors, Preachers, and
workers of miracles, *Mat. 7.* who had
much speculative knowledge, but no ex-
perimental knowledge; who had much
outward general knowledge of Christ;
but no spiritual inward acquaintance
with Christ.

A man that hath that experimental
knowledge that accompanies salvation,
will from his experience tell you: That
sin is the greatest evil in the world, for
he hath found it so; That Christ is the
one thing necessary, for hee hath found
him so; That the favour of God is bet-
ter then life, for he hath found it so;
That pardoning mercy onely makes a
man happy, for he hath found it so;
That a wounded spirit is such a burthen
that none can bear, for he hath found it
so; That an humble and a broken heart
is an acceptable sacrifice to God, for he
hath found it so; That the Promises are
precious pearlyes, for hee hath found them
so; That the smiles of God will make up
the want of any outward mercy, for he
hath found it so; that communion with
God can onely make a Heaven in a Be-
lievers

Believers

inward heart; for he hath found it so: That if the Spirit be pleased and accepted, he will be a comforter to the soul; for he hath found it so: But if he maintain and love be slighted, and neglected, he will stand far off from the soul, he will vex and gail the soule. Well soules remember this; That knowledge that is not experimental, will never run to your account; it will only increase your guilt and torment, as it did the Scribes and Pharisees. What advantage had the men of the old world, by their knowing that there was an Arke, or by their clambering about the Arke, when they were shut out and drowned in the flood. What doth it profit a man to see heaps of Jewels, and Pearls, and mountains of Gold and Silver, when he is moneyless and penniless? Is it rather a torment then a comfort to know that there is a pardon for other malefactors, but none for me; that there is bread for such and such hungry souls, but none for me; that there is water and wine to cheer comfort, and refresh such and such, but not a sip a drop for me; my bottle is empty, and I may die for thirst, whilst others are drinking at the fountain-head: That there is houses and shalts to shelter such and such from cold, stormes, and tempests, whilst I lie naked with Lacrimæ ac Dives dolor exposed

John 16.

Lev. 1. 16.
Isa. 63. 10, 11.

T. 1. 1. 1.

A. 2. 1. 1.

T. 1. 1. 1.

James 1. 19.

Oyl now, signi-

fies to roar as

the Sea, and

to tremble

and shake

horribly.

exposed to the injuries of all weathers. This kind of knowledge doth rather torment men then comfort them, it does but add fuel to the fire, and make their hell the hotter. The knowledge that Devils and Apostates have of God, Christ and the Scriptures, tho' it be only notional, is so far from being a comfort to them, that it is their greatest torment, it is a worm that is eternally gnawing them, it makes them ten thousand times more miserable then otherwise they would be. They are still crying out, O that our light, our light were put out; O that our knowledge, our knowledge were extinguished. O that we might but change rooms, change places with the Heathens, with the Barbarians that never knew what we have known. O how happy would damned Devils and Apostates judge themselves in hell, if they should escape with those dreadful strokes that shall be eternally laid upon the backs of fools. Remember Reader, that a little heart knowledge, a little experimental knowledge, is of greater efficacy and worth then the highest notions of the most acute wit. He doth well that discourses of Christ, but he doth infinitely better, that by experimental knowledge feeds and lives on Christ. It was not Adam seeing but

his

his casting of forbidden fear that made him miserable; and it is not your seeing of Christ, but your experimental casting of Christ that will make you truly happy. As no knowledge will save you but what is experimental, so let no knowledge satisfy you but what is experimental.

Psal. 74. 1.

The fourth Property.

4 **T**HAT Knowledge that accompanies salvation is a heart-affecting knowledge; it affects the heart with Christ and all spiritual things. O it doth wonderfully indeed Christ and the things of Christ to the soul, *Cas. 2. 5. Stay me with flaggons, and comfort me with apples for I am sick of love.* O saith the Spouse, my heart is taken with Christ, it is raised & ravished with his love, my soul is burning, my soul is beating towards Christ, O none but Christ, none but Christ. I cannot live in my self, I cannot live in my Duties, I cannot live in externall Priviledges, I cannot live in outward Mercies, I cannot live in common Providences; I can live only in Christ, who is my life, my love, my joy, my Crown, my all in all. O the hearing of Christ affects me, the seeing of Christ affects me, the taste of Christ affects me, the glimmerings of Christ affect me; the more I come to know

1 John 4. 17, 2.

*Plusqu'un me
plusqu'un me
plusqu'un me
Bes.*

*Col. 3. 3, 4
Ignorance tried
out, Amor me
in crucifixion,
My love, my
love is cruci-
fied, &c.*

Psal. 73. 25,
26.

know him in his Natures, in his Names, in his Offices, in his Discoveries, in his Appearances, in his Beauties, the more I find my heart and affections to prize Christ, to run after Christ, to be affected with Christ, and to be wonderfully endeared to Christ. *Cant. 5. 10. He is white and ruddy, the chiefest of ten thousand.* The knowledge that she had of Christ, did so affect and indear her heart to Christ, that she cannot but make use of all her Rhetorick to set forth Christ in the most lovely and lively colours. *Gal. 6. 14. God forbid that I should glory in any thing, save in Christ Jesus.* O God forbid that my heart should be affected or taken with any thing in comparison of Christ. The more I know him, the more I like him; the more I know him, the more I love him; the more I know him, the more I desire him; the more I know him, the more my heart is knit unto him. His Beauty is taking, his Love is ravishing, his Goodnesse is drawing, his Manifestations are inticing, and his Person is enamoring. His lovely looks please me, his pleasant voyce delights me, his precious Spirit comforts me, his holy word rules me; and these things make Christ to be a Heaven unto me. O but now, all that notionall knowledge, that speculative knowledge, that

leaves

leaves a man on this side salvation, never affects the heart, it never draws it, it never indears the heart to Christ, or to the precious things of Christ. Hence it is, that such men under all their notions, under all their light and knowledge, have no affection to Christ, no delight in Christ, no workings of heart after Christ.

Well Reader, remember this, if thy knowledg doth not now affect thy heart, it will at last with a witness affect thy heart, if it doth not now indear Christ to thee, it will at last the more provoke Christ against thee; if it doth not make all the things of Christ to be very precious in thy eyes, it will at last make thee the more vile in Christs eyes. A little knowledg that divinely affects the heart, is infinitely better then a world of that swimming knowledg that swims in the head, but never sinks downe into the heart, to the bettering, to the warming, and to the affecting of it. Therefore strive not so much to know, as to have thy heart affected with what thou knowest; for heart-affecting knowledg is the only knowledg that accompanies salvation, that will possesse thee of salvation.

Z 2

The

The fifth Property.

2 Cor. 5. 16.
Divine know-
ledge made
the Apostle
easily over-
look all the
world, as a
man doth ex-
actly overlook
other things,
that looks to
find a Jewel,
a Pearl of
price, &c.

5 **T**hat Knowledge that accompanies
salvation, is a world-despising, a
world-crucifying, and a world-contem-
ning knowledge; it makes a man have
low, poor, mean thoughts of the world;
it makes a man slight it, and trample up-
on it, as a thing of no value. That Divine
light that accompanies salvation, makes
a man to look upon the world, as mixt,
as mutable, as momentary; it makes a
man look upon the world, as a liar, as a
deceiver, as a flatterer, as a murderer,
and as a witch that hath bewitched the
souls of thousands to their eternall over-
throw, by her golden offers and proffers.
Divine knowledge put *Paul* upon tram-
pling upon all the bravery and glory of
the world. *Phil. 3. 4. to 9.* I shall only
transcribe the seventh and eighth verses,
and leave you to turn to the rest. *But
what things were gain to me, those I count-
ed loss for Christ. Yea doubtlesse, and I
count all things but loss for the excellency of
the knowledge of Christ Jesus my Lord, for
whom I have suffered the loss of all things,
and doe count them but dung, (or dog-dung,
or Dogs meat, coarse and
contemptible) that I may win Christ.
Divine knowledge raises his heart so high
above*

*non salu-
di ut quæ-
rit salu-
m canibus
prosumunt.*

above the world, that he looks upon it with an eye of scorn and disdain, and makes him count it as an excrement, yea, as the very worst of excrements, as dogs dung, as dogs meat. Of the like import is that of Heb. 10. 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a better, and an enduring substance. Divine knowledge will make a man rejoyce, when his enemies make a bonfire of his Goods. This man hath Bills of exchange under Gods own hand, to receive a pound for every penny, a million for every mite, that he looses for him. And this makes him to rejoyce, and to trample upon all the glory of this world, as one did upon the Philosophers Crown.

It was Heavenly Knowledge that made Moses to disdain and scorn the pomp and pleasures, the bravery and glory, the riches and advantages of Egypt and Ethiopia too, as some Writers observe. So when a beam of Divine light had shined upon Zachens, O how doth it work him to part with the world, to cast off the world, to slight it and trample upon it, as a thing of naught. And Zachens stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by

Mat. 19. 27,
c. ult.

Heb. 11. 24,
25, 26.
Greek Crown
a great one.

Luke 19. 2,
to 12.

Many Turks
and Heathens
will rise in
judgement
against those
Professors
that act not
as *Zacchaeus*
did.

Rom. 4. 13.
16.

& 9. 1.

16. 30. 32.
Hos. 14. 8.

false accusation, I restore him fourfold. And *Jesus* said unto him, This day is salvation come to this house, for so much as he also is the Son of *Abraham*. Before the Candle of the Lord was set up in *Zacchaeus* soule, he dearly loved the world, he highly prized the world, he eagerly pursued after the world; he would have it right or wrong, his heart was set upon it, he was resolved to gather riches, though it was out of others ruines. I, but when once he was divinely enlightened, he throwes off the world, he easily parts with it, he sets very light by it, he looks with an eye of disdain upon it. His knowledge lifts him up above the smiles of the world, & above the frowns of the world, the world is no longer a snare, a bait, a temptation to him; he knowes that it is more to be a Son of *Abraham* (that is, to be taken into Covenant with *Abraham*, to tread in the steps of *Abraham's* faith, as children tread in the steps of their fathers, and to lye and rest in the bosome of *Abraham*, as Sons do in their fathers bosomes) then to be rich, great, and honourable in the world. And this made him shake hands with the world, and say to it, as he to his Idols, *Get you hence, for what have I more to doe with you?* Verily that light, that knowledge, will never lead thee to Heaven, it will never

never possesse thee of salvation, that leaves thee under the power of the world that leaves thee in league and friendship with the world. If thy knowledge doth not put the world under thy feet, it will never put a Crown of glory upon thy head. The Church hath the Moon under her feet (Rev. 12. 1.) that is, cloathed with the Sun, and that hath a Crown upon her head.

1 John 2. 15.
James 4. 4.

Ah knowing souls, knowing souls I do not deceive your selves; verily, if you are cloathed with the comelinesse and righteonsnesse of the Sun, which is Jesus Christ, and have a Crown of victory and glory upon your heads, you will have the Moon under your feet, you will tread and trample upon the trash of this world; all the riches, glories, and braveries of this world, will be under your feet, in respect of your non-subjection to it, and your holy contempt of it. If thy Knowledge doth not enable thee to set thy feet upon those things that most set their hearts, thou art undone for ever, thy knowledge wilbe so far from lifting thee up to Heaven, that it will cast thee the lower into Hell. Therefore let no knowledge satisfie thee, but that which lifts thee above the world, but that which weans thee from the world, but that which makes the world a footstool. This Knowledge,

this light will at last lead thee into ever-
lasting light.

The sixth Property.

Manuscript.
A compara-
tive made of
a Superlative.

THAT Knowledge that accompa-
nies salvation is soule-abasing,
soul-humbling Knowledge; it makes a
man very, very little, and low in his own
eyes, as you may see in the most knowing
Apostle, *Ephes. 3. 8.* *Unto me who am*
lesse then the least of all Saints, is this grace
given, that I should preach among the Gen-
tiles the unsearchable riches of Christ.
Pauls great light makes him very little;
though he was the greatest Apostle, yet
he looks upon himself as lesse then the
least of all Saints.

John in the
Hebrew signi-
fies the grace
of God.

This Barbari-
an, said the
Philosoph' er,
hath compri-
sed more in
three lines,
then we have
done in all
our volumi-
ous discourses
Mat. 13. 9.
10. 11.

Of all the Evangelists, *John* was most
sharp-sighted, most Eagle-eyed, he had
the clearest sight of Christ, he lay most in
the bosome of Christ, he knew most of
the mind of Christ, he had the fullest ma-
nifestations and revelations of Christ;
and yet, O how little, how low is *John*
in his own eyes? *John 1. 26, 27.* *John*
answered them saying, I baptize with wa-
ter; but there standeth one among you, whom
ye know not: He is he, who coming after
me, is preferred before me, whose shoes
I am not worthy to unloose. In this
phrase, *John* alludes to the custom of the
Hebrewes,

Hebrewes, those among them which were more noble then others, had *Doxes* who carried their shoes, and untied them when they laid them by. O, sayes *John*, I am a poor weak worthlesse Creature, I am not worthy to be admitted to the meanest, to the lowest service under Christ, I am not worthy to carry his shoes, to unloose his shoes. After *Peter* had been in the Mount and instructed and enlightened by Christ, he cries out, Depart from me, O Lord for I am a sinful man. (Ain. *Quadruple*) A sinner, a sinner, a very mixture and compound of dirt and sin, of vilenesse and baseness, as you may see in comparing. *Mat. 23. 13. 10. 5. Luke 5. 8. Abraham* under all his light and knowledge, acknowledges himself to be but dust and ashes. *Job* under all his knowledge, acknowledges himself to be lesse then the least of all mercies. *David* under all his knowledge, acknowledges himself to be a worm, and no man; he acknowledges himself to be foolish and ignorant, and as a Beast before the Lord. *Job* under all his knowledge, acknowledges that he hath much reason to abhor himself in dust and ashes. *Agar* was very good, and his knowledge very great, and yet under all his knowledge, O how doth he villifie, yea, nullifie himself? Surely (saith he) I am

Chied out, derfully named. *John*. Saye Christ, he is a Prophet, yea, and more then a Prophet, yea, a greater is not born of women. For the greatest wonder of all is, that *John* is so low in his own eyes.

Gen. 18. 27.

Gen. 32. 10.

Psal. 13. 2.
& 73. 23.

Job 1. 1. to 7.

this light will at last lead thee into everlasting light.

The sixth Property.

Imperisio
A Comparative
made of
a Superlative.

That Knowledge that accompanies salvation is soule-abasing, soul-humbling Knowledge; it makes a man very, very little, and low in his own eyes, as you may see in the most knowing Apostle, *Ephes. 3. 8.* Unto me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ. Pauls great light makes him very little; though he was the greatest Apostle, yet he looks upon himself as lesse then the least of all Saints.

Ihu in the Hebrew signifies the grace of God. This Barbarian, said the Philosopher, hath comprised more in three lines, then we have done in all our voluminous discourses. *Mat. 13. 9.*
10, 11.

Of all the Evangelists, *Iahu* was most sharp-sighted, most Eagle-eyed, he had the clearest sight of Christ, he lay most in the bosome of Christ, he knew most of the mind of Christ, he had the fullest manifestations and revelations of Christ; and yet, O how little, how low is *Iahu* in his own eyes? *John 1. 26, 27.* *Iahu* answered them saying, I baptize with water, but there standeth one among you, whom ye know not: He is in, who coming after me, is preferred before me, whose shoes I am not worthy to unloose. In this phrase, *Iahu* alludes to the custom of the

Hebrews.

Hebrews, those among them which were more noble then others, had *Doxes* who carried their shoes, and untied them when they laid them by. O, sayes *John*, I am a poor weak worthlesse Creature, I am not worthy to be admitted to the meaneſt, to the loweſt ſervice under *Chriſt*, I am not worthy to carry his ſhoes, to unloose his ſhoes. After *Peter* had been in the Mount, and illuminated and enlightned by *Chriſt*, he cryes out, Depart from me, O Lord for I am a ſinfull man. (Amp. *ἀμαρτωλός*) A ſinner, a ſinner, a very mixture and compound of dirt and ſin, of vilenesse and baſeneſſe, as you may ſee in comparing. *Adam* 1. 3. to 5. *Luke* 5. 8. *Abraham* under all his light and knowledge, acknowledges himself to be but duſt and aſhes. *Jacob* under all his knowledge, acknowledges himself to be lesse then the leaſt of all mercies. *David* under all his knowledge, acknowledges himself to be a worm, and no man; he acknowledges himself to be foolish and ignorant, and as a Beast before the Lord. *Job* under all his knowledge, acknowledges that he hath enough reason to abhor himself in duſt and aſhes. *Moses* was very good, and his knowledge very great, and yet under all his knowledge, O how doth he vilifie, yea, nullifie himself? Truly (saith he), I am

Chriſt wonderfull exalts *John*. Sayes *Chriſt*, he is a Prophet, yea, and more then a Prophet, yea, a greater is not born of woman. But the greateſt wonder of all is, that *John* is so low in his own eyes.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. 18. 27.

Gen. 32. 10.

Psal. 13. 2.

& 73. 23.

Job 4. 1. to 7.

more

Prove. 1. to

4.

Isa 6. 1. to 8, &c.

The light
that the Moon
borrows from
the Sun, dis-
covers her
own spots,
and makes
them the
more conspi-
cuous.

Isa. 6.

When a
beam of Di-
vine light had
shined upon
Augustine, he

more brutish than any man, and have no
the understanding of a man. I neither
learned wisdom, nor have the knowledge
of the holy. The Evangelical Prophet *Isaiah*
under all his Knowledge and Visions,
which were very great and glorious, ac-
knowledges himself to be a man of un-
clean lips, and to dwell in the midst of a
people of unclean lips. Divine and Hea-
venly Knowledge brings a man near to
God, it gives a man the clearest and the
fullest sight of God; and the nearer any
man comes to God; and the clearer Visi-
ons he hath of God, the more low and
humble will that man lye before God.
None so humble as they that have near-
est communion with God. The Angels
that are near unto him, cover their faces
with their wings, in token of humility.
Divine Knowledge makes a man look in-
wards, it Anatomizes a man to himself;
it is a glasse that shewes a man the spots
of his own soul, and this makes him little
and low in his own eyes.
In the beams of this Heavenly light,
a Christian comes to see his own pride,
ignorance, impatience, unworthinesse,
conceitednesse, worthlesnesse, froward-
nesse, and nothingnesse. That Knowledge
that swells thee, will undoe thee; that
Knowledge that puffs thee, will sink
thee; that Knowledge that makes thee de-

delightfull in thy own eyes, will make thee despicable in God and good mens eyes. 1 Cor. 8. 12. *Knowledge puffeth up.* (That is, notional Knowledge, speculative Knowledge, Knowledge that ripens a man for destruction, that will leave him short of salvation; this Knowledge puffs and swells a man, and makes him think himself something when he is nothing.) *And if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know, saith the Apostle.*

Will not that Philosopher rise in judgement against many of our high-flowing Professors (who swell, who look big, and talk big under their notional Knowledge) who said under all his Knowledge (which was very great) *Hoc sciam, quod nihil scio* (This onely doe I know, that I know nothing. Well, if that Knowledge thou hast, be that Knowledge that accompanies salvation, it is a soul-humbling, and a soul-abasing Knowledge; if it be otherwise, then will thy knowledge make thee both a Prisoner and a Slave to the Devill at once.

cried out, *Temo in membra, scribo in charta, sed non habeo in vita.* Gal. 6. 3. Many in these dayes are like the Chinese, who use to say, That they only did see with two eyes, all others but with one.

The

The seventh Property.

Job 19. 24.

Ps. 18. 19.

Ps. 16. 30.

Cant. 2. 16.

John 20. 14.

This is the
pith and po-
wer of hea-
venly know-
ledge to ap-
propriate
Christ to a
man selfe.

That Knowledge that accompanieth
salvation is an appropriating
knowledge; a knowledge that appro-
priates and applies spiritual, and hea-
venly benefits to a mans own particular
soule. As you may see in Job, my Redeem-
er lives, and my witness is in Heaven,
and my record is on high. So David the
Lord is my portion, in Psal. 18. 2. he useth
this word of propriety eight times toge-
ther, The Lord is my rock, and my for-
tresse, and my deliverer, my God my
strength, in whom I will trust, my buckler,
and the horn of my salvation, and my high
Tower. So the Spouse, my Beloved is
mine and I am his. So Thomas, My
Lord and my God. So Paul, I am cruci-
fied with Christ, nevertheless, I live, yet
not I, but Christ liveth in me, and the life
which I now live in the flesh, I live by the
faith of the Son of God, who hath
loved me and gave himself for me. Ap-
plicatory knowledge, is the sweetest
knowledge, it revives the heart, it cheers
the spirits, it rejoyces the soul, it makes
a man go singing to duties, and go sing-
ing to his grave, and singing to Heaven.
Whereas others (though gracious) that
want this applicatory knowledge, have
their

their hearts full of fears, and their lives full of sorrows, and so goe sighing and mourning to Heaven.

But lest any precious soul should turn this Truth into a sword to cut and wound himself, let me desire him to remember that every believer that hath such knowledge that accompanies salvation, hath not this applicatory knowledge that makes so much for the souls consolation, and that doth accompany some mens salvation (I say not all mens salvation.) If thou findest thy Knowledge to be such a Knowledge as is before described in the six former particulars, though thou hast not attained to this applicatory knowledge, yet hast thou attained to that knowledge that accompanies salvation, and that will (my soule for thine) give thee a possession of salvation. This applicatory knowledge that accompanies salvation, is onely to be found in such eminent Saints that are high in their communion with God, and that have attained some considerable measure of their interest in God. Many mens salvation is accompanied with an applicatory knowledge, but all mens salvation is not accompanied with an applicatory knowledge of mans particular interest in Christ and those blessed favors and benefits that comes by him: thy Soule may be safe,

Those that have a blemish in their eye think the sky to be ever cloudy; and nothing is more common to weak spirits, then to be criticizing and contending, &c.

It is commonly said of Knowledge (Non habet inimicum prater ignorantem) That it hath not a greater enemy then ignorance, &c.

A man doth
not attain to
health by
reading Galen
or Hippocrates
Aphorisms,
but by the
practical ap-
plication of
them to re-
move his di-
seases. You
know how to
apply it.

safe; and thy salvation may be sure, though thou hast not attained unto this appropriating knowledge; but thy life cannot be comfortable without this appropriating knowledge. Therefore if thou hast it not, labor for it as for life, it is a pearle of price, and if thou findest it, it will make thy soul amends for all thy digging, seeking, working sweating, weeping &c.

The eighth Property.

8 **T**hat Knowledge that accompanies salvation, is accompanied and attended with these things.

The first Attendant.

1 **T**hat Knowledge that accompanies salvation is attended with holy endeavors, and with heavenly desires, thirstings, and pantings after a further knowledge of God, after clearer visions of God, *Prov. 18 14. The heart of him that hath understanding seeketh knowledge, but the mouth of fools feedeth an foolishness.* The Hebrew word that is here redred *seeketh* (*Yehakkeseth*) is in *piel*, and signifies an earnest and diligent seeking, to seek as an hungry man seeks for meat, or as a covetous man for gold, the more he hath, the more he desires; or

as a condemned man seeks for his pardon
or as the diseased man seeks for his cure.

The word in the Text is from a root
(*Bakash*) that signifies to seek studiously,
laborously, industriously, to seek by singing,
praying, enquiring, and walking up and
downe, that we may find what we seek.

So in that *Prov. 18. 15. The heart of the
prudent getteth knowledge, and the care of
the wise seeketh knowledge.* A man that

divinely knows, will set his heart and his
ear, his inward & outward man, to know
more and more. Divine knowledge is

marvellous sweet, pleasing, comforting,
satisfying, refreshing, strengthening, and
supporting; and soules that have found
the sweetnesse and usefulness of it, can-

not but look and long, breath and pant
after more and more of it. The new-

boorn Babe doth not more naturally, and
more earnestly long for the breasts, then

a soul that hath tasted that the Lord is
gracious, doth long for further, and fur-

ther tastes of God. *David* under all
his knowledge, cries out, *I am a stran-*

ger in the Land, hide not thy Command-

ments from me. Open mine eyes, that I

may behold wondrous things out of thy

Law. Job under all his knowledge,
which was very great cries out, *That*

which, I see not, teach thou me: if I have

done iniquity, I will do no more.

The

שָׁקַח

שָׁקַח

Seeketh as
men doe for
his treasure.

1 Pet. 2. 2, 3.

Psal. 119.
18, 19.

Job 34. 31.

The Second Attendant.

The way to
get more
knowledge, is
to communi-
cate that we
have, accord-
ing to that,
*Habenti dabi-
tur.*

Thus did Ph-
lip of Bethsaida,
John 1. 45.
Thus did the
woman of
Samarita, John
4. 28, 29.
Thus did the
Spouse, Cant.
5. 10. to ult.
Thus did that
Seraphicall
Preacher, Sr.
Paul, Act
26. 29.

A Second thing that attends and ac-
companies that knowledge that ac-
companies salvation, is holy endeavors,
to edifie others, to instruct others, to en-
lighten, and inform others in the know-
ledge of spirituall and heavenly things.
Heavenly light cannot be hid under a
bushel; you may as easily hinder the
Sun from shining, as you may hinder a
gracious soul from diffusing, and spread-
ing abroad that knowledge and light
that God hath given him. Divine light
in the soul is like a light in a bright Lark-
horn, that shines forth every way, or like
a light in a room, or on a Beacon that
gives light to others. A Christian that
divinely knows, is like the Lamp in the
story, that was always burning and shi-
ning and never went out. So in Gen. 18.
17. 19. *And the Lord said, shall I hide
from Abraham, that which I do, for I know
him that he will command his children and
his household after him, and they shall keep
the way of the Lord, to doe justice and
judgement, that the Lord may bring upon
Abraham; that which he hath spoken of
him. He that communicates his know-
ledge to others, shall be both of Gods
court and council; he shall lye in the
bosome*

bosome of God he shall know the secrets
of God. *Prov. 15. 7. The lips of the
wise disperse knowledge, but the heart of
the foolish doth not so.* The Hebrew word
that is here rendred Disperse, is a Metaphor
taken from Seed-men scattering
abroad their seed in the furrowes of the
field. Heavenly Knowledge is very spreading
and diffusive, it is like the Sun; the
Sun casteth his beams upward and down-
ward, upon good and upon bad, so Di-
vine light in a gracious soul will break
forth for the advantage and profit of
friends and enemies, of those that be in a
state of nature, and of those that be in a
state of grace. *Acts 4. 18, 19, 20. And
they called them, and commanded them not
to speak at all, nor teach in the name of Je-
sus. But Peter and John answered, and
said unto them, whether it be right in the
sight of God to hearken unto you, more then
unto God, judge ye. For we cannot but
speak the things that we have seen and
heard.* The Bee doth store her Hive out
of all sorts of Flowers for the common
benefit; so a Heavenly Christian sucks
sweetnesse out of every mercy, and every
duty; out of every providence, and out
of every Ordinance; out of every pro-
mise, and out of every priviledge, that he
may give out the more sweetnesse to o-
thers. *Lilmoth lamented, 1Pe therefore
learn,*

*Angell
recommends
nothing his
own, that he
did not com-
municate to
others.*

*Opposition is
the black An-
gel that doggs
the Gospel at
the heels.
Divine know-
ledge is like
new wine, it
must have
vent, it is
heavenly fire
that will break
forth.
Jer. 5. 14
& 20. 9.*

Learn, that we may teach, is a Proverb among the Rabbins. And I do therefore desire, and lay up (saith the Heathen) that I may draw forth again, and lay out for the good of many. This Heathen will stand in Judgement against those that monopolize knowledge to themselves, that imprison their light within their owne breasts, lest others should out-shine and darken them.

Some such there be in these dayes.

2 Cor. 4. 10
Gal. 4. 19.

Synesius speaks of some, who having a Treasure of rare Abilities in themselves, would as soon part with their hearts, as with their conceptions. Verily such men are far off from that Knowledge that accompanies salvation, for that Knowledge will make a man willing to spend, and be spent for the edification, consolation, and salvation of others. *Prov. 10. 21. The lips of the righteous feed many.*

The third Attendant.

Prov. 28. 1.

3. **A** Third thing that attends and accompanies that Knowledge that accompanies salvation, is holy zeal, courage, and resolution for God. Divine Knowledge makes a man as bold as a Lyon. *Deut. 21. 32. And such as do wickedly against the Covenant, shall be corrupted by flatterers; but the people that do know their God shall be strong, and the exploits.*

explain. See Prov. 14. 3. *It will make a strong man; and a man of knowledge will increase strength; or, He brings forth wit; as it is in the Hebrew, Divine light makes a man full of mettle for God, it makes the soul Divinely fearless, and careless. Josh. 24. 15. Choose you whom you will serve; and my household will serve the Lord. Come what will of it, we will never change our Master, nor quit his service.*

Those beams of light that shined in upon *Chrysostomus*, did so heat and warm his heart, that he stoutly tells *Eudocia* the Emperess, That for her covetousness she would be called a second *Jehoiachin*; whereupon she sent him a threatening Message; to which he returned this Answer, *God tell her (Nil nisi peccatum timeo) I fear nothing but sin.*

A Prophetical man in the Ecclesiastical History, went to the Pillars a little before an Earthquake, & bid them stand fast; for they should shortly be shaken. All Christians, there is an Earthquake coming, and therefore as you would stand fast, as you would not have any Earthquakes to make your hearts quake, get this zeal and courage that attends Divine Knowledge, and then you shall in the midst of all Earthquakes, be as Mount Zion that cannot be removed.

A 3. 3. They

The heavenly light & knowledge that the Prophets and Apostles had, made them very zealous in couraging for their God, in the face of all difficulties & deaths, as might be observed in many Scriptures.

Psal. 124. 1. 2.

Ephraim
saith that *Eli-*
ah locked fire
out of his mo-
thers breasts.
There are ve-
ry few such
Eliabs in
these dayes.

Knowledge &
Faith are
Twins, they
live and lodge
and act toge-
ther they are
two Lovers
that may be
distinguished
one from a-
nother, but
they cannot
be separated
one from a-
nother.

They that write the story of the Tra-
vels of the Apostles, report, That *Simon*
Zelotes Preached here in *England*. Ah
England, England, if ever thou needest
some Zelotes, it is now. O how secure,
how dull, how drowfie, how sleepey in
the midtt of dangers art thou? For this
and other of thy abominations, I desire
my soule may weep in secret.

The fourth Attendant.

4 **T**He fourth and last thing that at-
tends or accompanies that Know-
ledge that accompanies salvation, is Faith
and confidence in God. *Psal. 9. 10.*
They that know thy Name, will put their
trust in thee; for thou, Lord, hast not for-
saken them that seek thee. 2 Tim. 1. 12.
For the which cause I also suffer these
things, nevertheless, I am not ashamed;
for I know whom I have believed, and I
am perswaded that he is able to keep that
which I have committed unto him against
that day. I shall not enlarge upon this
Branch, because I shall speak at large
concerning Faith, in the next particu-
lar.

And thus I have shewed you from the
Scriptures, what that Knowledge is that
accompanies salvation.

Now the second thing that I am to
shew

shew you, is, What that Faith is that accompanies salvation. I have formerly shewed you that Faith doth accompany salvation, but now I shall shew you what Faith that is that doth accompany salvation, and that I shall doe by Divine assistance thus.

First, That Faith that accompanies salvation, that comprehends salvation, that will possesse a man of salvation, is known

- 1 By the Objects about which it is exercised. And
- 2 By the Properties of it.

First, By the Objects about which it is exercised. Now the Objects of Faith are these.

The first Object of Faith.

First, **T**HE Person of Christ is the Object of Faith, it is Christ in the Promises that Faith deals with. The Promise is but the shell, Christ is the kernel, the Promise is but the Casket, Christ is the Jewel in it; the Promise is but the field, Christ is the Treasure that is hid in that field; the Promise is a Ring of Gold, and Christ is the Pearl in that Ring; and upon this sparkling, shining Pearl, Faith delights most to look. *Cant.*

3. 4 *It was but a little that I passed from*

A 3

*Fides est inter-
dum, id quod
credimus inter-
dum id quod cre-
dimus. Aug.*

*Christ as Re-
deemer, is the
mediate Ob-
ject of faith,
and God is
the ultimate;
for we believe
in God thro
Christ.*

*Rom. 8. 11.
1 Pet. 1. 21.
2 Cor. 3. 4.
Faiths Motion
is Nihil brevis
Sed in eternum
sedat.*

Not but that the Father is also the Object of Believers faith. John 14. 1. Isa. 63. 17, 18. with many other Scriptures. But Christ is the Object held forth by the Father, for our faith to close with, to respect of our justification and salvation. God is (*Obiectum ultimum*) the ultimate or highest object of faith; and Christ (*Obiectum medium*) the mediate Object thereof.

them, but I found him whom my soul loveth. I held him, and I would not let him go, untill I had brought him into my Mothers House, and into the Chamber of him that conceived me. So Cant. 7. 2. The King is hold in the Galleries. Faith hath two hands, and with both she layes earnest and fast hold on King Jesus. Christs beauty and glory is very taking & drawing; Faith cannot see it, but it will lay hold on it. Christ is the principal object about which Faith is exercised, for the obtaining of Righteousnesse, and everlasting happinesse. Acts 16. 30, 31. And the Payler said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved. Christ is in a World of Scriptures held forth to be the Object about which Faith is most conversant; and the more Faith is exercised upon the person of Christ, the more it buds and blossomes, like Manna Rod. Faith looks upon him as the expresse Image and Character of his Father; faith beholds him as the chiefest of ten thousand; faith sees him to be the most glorious Object in all the World.

The

The second Object of Faith.

Secondly, **T**he second Object that faith is exercised about, is the Righteousnesse of Jesus Christ, *Phil. 3. 9. I desire to be found in Christ, not having my own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith.* Paul would not be found in a legal righteousness, for he knew all his legal righteousness was but as filthy rags; all his legal righteousness sowed together, would but make up a Coat of patches, a Beggars Coat, that is good for nothing but to be cast away; therefore he desired to be found in the righteousness of Christ by faith. He knew that Christs righteousness was a pure righteousness, a spotlesse righteousness, a matchlesse righteousness, a compleat righteousness, a perfect righteousness, an absolute righteousness, a glorious righteousness. Faith loves to fix her eye upon that rich and Royal Robe, that blamelesse and spotlesse righteousness of Christ, wherewith the soul stands gloriously clothed before God, as being all faire, as being without spot or wrinkle in Divine account. O it is the actings of faith upon this blessed Object, this glori-

1Sa. 64. 6.

Col. 2. 10.
 Cant. 4. 7.
 Rev. 19. 8.
 Ephes. 5. 27.

Rom. 3. 21.
& 10. 3.

2 Cor. 5. 21.

The righteousness of Angels is but the righteousness of Creatures, but the righteousness that the Saints are clothed with is the very righteousness of God; and in this respect the meanest Saint is more excellent and glorious, than the most glorious Angel.

ous righteousness of Christ, that makes a man familiar & bold with God, that makes a man active and resolute for God, that strengthens a man against temptations, that supports a man under afflictions, that makes a man long for the day of his dissolution, that makes him prefer his Coffin above a Princes Crown, the day of his death above the day of his birth, that makes him triumph over sin and Satan, Hell and wrath. *Adams* righteousness was but the righteousness of a Creature, but the righteousness about which faith is exercised, is the righteousness of a God. *Adams* righteousness was a mutable righteousness, a righteousness that might be sinned away; but the righteousness that a Believers faith is exercised about, is an everlasting righteousness, a righteousness that cannot be sinned away. *Prov.* 8. 18. vide *Dan.* 9. 24. *Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to anoint the most holy.* *Psal.* 119. 142. *Thy righteousness is an everlasting righteousness, and thy Law is the Truth.* The righteousness of *Adam* was a righteousness subject to shaking, and we know that

that Satan did shake all his righteousness about his ears, as I may say. O but that glorious righteousness about which faith is conversant, is an unshaken righteousness, a righteousness that cannot be shaken. *Psal. 36. 6. Thy righteousness is like the great Mountains,* or rather as it is in the Hebrew, *Thy righteousness is like the Mountains of God.* What more stable then a Mountain? and what Mountain so stable as the Mountain of God? The Mountains cannot be shaken, no more can that glorious righteousness of Christ, about which a believers faith is exercised. *Adam's* righteousness was a low righteousness, a righteousness within his own reach, and a righteousness within Satans reach, it was not so high, but *Adam* could lay his hand upon it, as I may say; it was not so high, but Satan could reach to the top of it, yea to the over-topping of it, as we have all found by wofull experience. O but that righteousness that faith is conversant about, is a righteousness of such a height, as that neither Satan, nor the world can reach to it. *Psal. 71. 15, 16, 19. My Mouth shall shew forth thy righteousness, and thy salvation all the day. For I know not the numbers thereof, I will goe in the strength of the Lord God, I will make mention of thy righteousness, even*

תְּרִיבֵי
וְנִי
The Hebrew
useth to note
excellent
things, by ad-
ding the name
of God, as Ce-
dars of God,
Psal. 80. 11.
Rivers of God
Psal. 43. 10.
Wrastlings of
God, *Gen. 30.*
5. Harps of
God, *Rev.*
19. 2. *Psalm*

Rom. 9. 22.

Rom. 10. 6.
But the righteousness
which is of
faith. i. e.
Which is ap-
prehended by
faith, &c.

Mark, faith is
onely the In-
strument, it
cannot be the
Substance of
this righte-
ousnesse, as it
were, where-

of them onely. Thy righteousness also, O
God, is very high, who hath done great
things. O God, who is like unto thee?
This glorious Righteousnesse of Christ
about which Faith is buied, is called
The Righteousnesse of Faith, because
Faith apprehends it, and applies it, and
feeds upon it, and delights in it. Rom. 4.
13. For the promise that he should be
the Heir of the World, was not to Abraham
or to his Seed thorow the Law, but thorow
the Righteousnesse of Faith. Chap. 9. 30.
What shall we say then? That the Gentiles
which followed not after righteousness,
have attained to righteousness, even the
righteousnesse which is of faith. The
Righteousnesse of Christ about which
Faith is employed, is called The Righte-
ousnesse of Faith, because Faith puts
on this Righteousnesse upon the Soul.
Faith wraps the soul up in this Righte-
ousnesse of Christ, and so justifieth it be-
fore God instrumentally. The actings
of Faith on this glorious Righteousnesse,
doth most strengthen the soul. Isa. 45.
24. Surely shall one say, In the Lord have
I righteousness and strength. The act-
ings of Faith on this blessed Righteou-
nesse, doth most glad and rejoyce the
soul. Isa. 61. 10. I will greatly rejoyce
in the Lord, my soul shall be joyfull in my
God, for he hath clothed me with the gar-

ment of salvation, be bath covered me with
the robe of righteousness. The actings of
Faith upon this compleat Righteousness
of Christ, renders souls just and righte-
ous pure and holy, in the account of
God. *Rom. 10. 4. For Christ is the end*
of the Law for righteousness, to every one
that believeth. Christ fulfils the Law
for Believers, and they by believing do
fulfil the Law in him; and so Christ by
doing, and they by believing in him that
doth it, do fulfil the Law, and so are re-
puted fair and spotlesse, compleat and
perfect, before the Throne of God.
Faiths putting this righteousness on the
soul, brings down blessings upon the
soul: When *Jacob* had put on his elder
Brothers garment, he carried the blessing
away. The actings of Faith upon this
pearlesse Righteousnesse of Christ, brings
down the blessing of peace, and the
blessing of Joy, and the blessing of Re-
mission of sins; and in a word, all other
blessings that contributes to the making
us blessed here, and happy hereafter,
etc.

by we are ju-
stified and sa-
ved.

1 Because it is
imperfect.

2 The acts of
Faith are
transient.

3 Then should
man have
something

within him,
whereof to
boast.

4 Faith is a
part of inhe-
rent holiness.

5 Then some
men should
be justified.

more, and
some lesse,

according to
the different
measures of
faith in them.

Gen. 15. 15.

Rom. 5. 1.

1 Pet. 1. 2.

Act. 10. 43.

2 Cor. 13. 12.

1 John 1. 7.

1 John 2. 1.

1 John 3. 1.

1 John 4. 1.

1 John 5. 1.

The

The third Object of Faith.

1 Pet. 2. 4.
Mark, the
whole word
of God is the
Object of
Faith, but the
promises more
especially are
the prime
object about
which faith is
most conver-
sant.

Psalm 119.
I will not
forget thy
word, O Lord,
for thou hast
comforted me
in my affliction,
for thy word
hath quickened
me. So in Psalm
27. 13. I
had fainted, unless
I had believed to
see the goodnesse
of the Lord, in
the Land of the
living. Heb. 11. 13.

These all died
in faith (or according
to faith) not having
received the promises,
but having seen
them a far off, and
were perswaded of
them, and embraced
them (or as the
Greek hath it, saluted
them by faith, they
kissed the promises,
and confessed that
they were strangers,
and pilgrims on the
Earth. It would
be an endlesse
thing to shew you,
how the faith of the
Patriarchs, Prophets,
Apostles,

persevering
in faith.
Some think
that it is an
allusion to
the custom of
saluting one

Thirdly, **T**he third object that faith is exercised about, is the precious promises, which are a Christians *Magna Charta*. As every precious stone hath an oregious vertue in it, so hath every promise: The promises are a precious Book, every Leaf drops Myrrhe and Mercy; and upon these precious promises, precious Faith looks and lives. From these Brests Faith sucks comfort and sweetnesse. *Psalm 119. 49, 50. Remember thy word (that is, thy promise) unto thy servant; upon which, thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me. So in Psalm 27. 13. I had fainted, unless I had believed to see the goodnesse of the Lord, in the Land of the living. Heb. 11. 13. These all died in faith (or according to faith) not having received the promises, but having seen them a far off, and were perswaded of them, and embraced them (or as the Greek hath it, saluted them by faith, they kissed the promises, and confessed that they were strangers, and pilgrims on the Earth. It would be an endlesse thing to shew you, how the faith of the Patriarchs, Prophets, Apostles,*

Angels, and other Saints, have been acted and exercised upon promises of Sanctification, upon promises of Justification, upon promises of Salvation upon promises of Glorification, upon promises of Protection, upon promises for Direction, upon promises for Supportation, &c. Look as the Lamp lives upon the Oyl, and the Child upon the Breast, so doth Faith upon the promises. For the further advantage and comfort of your souls, in eyeing the promises, let me give you these two sweet hints.

First, In your looking upon the promises, minde most, eye most spiritual promises, absolute promises, viz. Those and such like that you see in the Margents. These spiritual and absolute promises are of nearest & greatest concernment to you; these carry in them most of the heart of Christ, the love of Christ, the good will of Christ; these are of greatest use, to satisfie you, and to settle you; when you are wavering, to support you; when you are falling, to reduce you; when you are wandering, to comfort you; when you are fainting, to counsel you; when you are staggering, &c. Therefore make these your choicest, and your chiefest companions, especially when it is night within your souls; when you

are, in
looking
upon
such other.

Jer. 17. 13.
Ezek. 11. 19.
20.
Ezek. 36. 27.
36, 27.
Isa. 43. 1.
Ezek. 36. 27.
42, 43.
Psal. 91. 1.
Isa. 65. 24.
Jer. 33. 3.
Isa. 32. 17.
Ezek. 34. 31.
31 with many
others of the
like import.

Jer. 17. 13.
Ezek. 11. 19.
20.
Ezek. 36. 27.
36, 27.
Isa. 43. 1.
Ezek. 36. 27.
42, 43.
Psal. 91. 1.
Isa. 65. 24.
Jer. 33. 3.
Isa. 32. 17.
Ezek. 34. 31.
31 with many
others of the
like import.

Spiritual and
absolute pro-
mises, are the
most precious
Miners to in-
rich you; in
them you will
find the great-
est Pearls of
price.

Man took
notice, yea, he
would have
his friends
take notice
of all his
greatness,
honours and
riches, Matt. 5.

you are sensible of much sin, and but a
little grace; of much corruption, but of
little consolation; of much weakness, but
of little quickness; of much hardness,
but of little tenderness; of many tears,
and but a little Faith. The Jews under
the Law, had more temporal promises
than spiritual; but we under the Gospel,
have far more spiritual promises than
temporal; therefore sit down at this fire,
and be warmed; drink of these springs,
and be satisfied; taste of these delicacies,
and be cheered. Let the eye of Faith be
cast upon all the promises but fix upon
spiritual promises, upon absolute promi-
ses; they will have the greatest influence
upon the heart to holiness, and to pre-
pare it for Everlasting happiness.

Look not only upon some of the
riches, the Jewels, the Pearls, that be
wrapped up in the promises; but enlarge
and exultate your understandings to
an effectual contemplation of all those
riches and treasures that God hath laid
upon the promises. Cast not the eye
of your Faith onely, upon one beam of
the Sun, but endeavor to see all the beams
of the Sun: Look not upon one branch
of the tree of life, but upon every branch
of that Tree; look not upon one bunch
of the Grapes of Canaan, but look upon
the whole Land. As understanding

Heire

Heirs, when they come to read over their evidences and Writings, they will see what they have in Houses, what in Goods, what in Lands, what in Money, what in Jewels, what at home, what abroad. They will not sit down, and say, Well, we finde in our Evidences, that such and such Land is ours, and look no further, no, no, they will look all over, and take exact notice of every thing, they will say, We have so much Land, and so much Money, &c. O beloved, there is much Marrow and Fatness, there is much Honey and sweetness, much Grace and Glory wrapped up in the promises. O presse them, and oppresse them, till you have got forth all the riches, and sweetnesse that is in them.

Oh Christians, did you this, God would be more honoured, the promises more prized, your graces more strengthened, your fears more abated, your hearts more warmed and engaged, and your lives more regulated, and Satan more easily and frequently vanquished. And so much for this third object, about which Faith is exercised.

10. 11. 12. And will not you sit up your hearts to see all those riches and pleasures that be in precious promises.

The

The fourth Object of Faith.

Fourthly, **T**he fourth object (and last that I shall mention) that Faith is set and fixt upon, is, That Glory, Blessednesse, and Life, which God hath laid up for them that love him. The things of eternity, are the greatest things; they are the most excellent things, they are most excellent in their natures, in their causes, in their operations, in their effects in thir ends, and upon these, Faith looks and lives; Faith realizeth things, it makes absent things present; Faith is the substance of things hoped for, the evidence of things not seen; Faith makes absent glory present, absent riches present, absent pleasures present, absent favours present; Faith brings an invisible God, and sets him before the soul, *Moses* by Faith saw him that was invisible; Faith brings down the recompence of reward, and sets it really, though spiritually before the soul, Faith sets Divine favor before the soul, it sets peace, it sets pardon of sin, it sets the Righteousnesse of Christ, it sets the Joy of Heaven, it sets Salvation before the soul; it makes all these things very near and obvious to the soul. Faith is the evidence of things not seen. Faith makes

Heb. 11. 1.
Faith is the substance,
i. e. that which
gives a substantiall being
to the things
of eternall
life. Faith
alters the
Tense, it puts
the Future in-
to the Pre-
sent.

Psal. 60. 4.

Heb. 12. 2.

Faith, the
evidence of clear
conviction by
revelation.

makes invisible things visible, absent things present; things that are a far off, to be very near unto the soul, by convincing demonstrations, by Arguments, and reasons drawn from the word, as the Greek word signifies. 2 Cor. 4. 17, 18. For our light affliction, which is but for a moment; worketh for us a far more exceeding and eternall weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporall, but the things which are not seen, are eternall. Faith trades in invisible things, in eternall things, its eye is alwayes upwards, like the Fish called (by Galen) *Urauo Scopis*, that hath but one eye, and yet looks continually up to Heaven. Faith enters within the vail, and fixes her eye upon those glorious things of eternity, that are so many that they exceed number; so great, that they exceed measure; so precious, that they are above all estimation. Sayes faith, the spangled Firmament is but the footstoole of my fathers house, and if the footstoole, the outside be so glorious, O how glorious is his Throne? Verily, in Heaven there is that life that cannot be expressed, that light that cannot be comprehended, that joy that cannot be fathomed, that sweetness that cannot be dissipated, that feast

to look with
a diligent eye.
is men do at
the Mark
whereat they
shoot.

Heb. 6. 19.
Rom. 8. 18.
Heb. 10. 34.
Ezr. 5. 5.
An Adopted
Heir to a
Crown, can
not but have
his heart at
Court, his
mind and
thoughts will
be up in his
future glorious
condition
he will be
a creating
ideas and
images of

that cannot be consumed, and upon these Pearls of glory, I look and live, sayes faith.

And thus I have shewed you the choyce and precious Objects about which that faith is exercised that accompanies salvation.

I shall now in the next place shew you the Properties of that faith that accompanies salvation, and they are these that follow.

The first Property

*Quid sit igitur
fides? Omnis
fidelis ut huius-
modi Christi
credens i. e.
fidem esse,
hinc est fidelis
Dei mandata
servans, faith
one.*

Zech. 12. 10.

OF that faith that accompanies salvation, is this. It puts forth it self into vital operation, it makes a man full of life and activity for God; it will make a man diligent and venturous in the work, and wayes of God. Faith is a most active quality in it self, and so it makes a Christian most active; it is a doing thing, and it makes the person doing. Faith will not suffer the soul to be idle. Faith is like the vertuous woman in the last of the *Proverbs*, who put her hand to every work, who would suffer none of her Handmaids to be idle. Faith puts the soul upon grieving for sin, upon combating with sin, upon weeping over sin, upon trembling at the occasions of sin, upon resisting temptations that lead to sin.

up

upon fighting it out to the death with sin. Faith puts a man upon walking with God, upon waiting on God, upon working for God, upon wrestling with God, upon bearing for God, and upon parting with any thing for God. Faith makes Religious duties to be easie to the soule, to be delightfull to the soule, to be profitable to the soule. Faith makes the soul to be serious and conscientious in doing, to be carefull and faithfull in doing, to be delightfull and chearfull in doing, to be diligent and faithfull in doing. That faith that is not a working faith, is no faith; that faith that is not a working faith, is a dead faith; that faith that is not a working faith, is a deluding faith; that faith that is not a working faith, is a worthless faith; that faith that is not a working faith, will leave a man short of Heaven and happinesse, in the latter day. Faith that accompanies salvation, is better at doing, then at thinking, at obeying, then at disputing, at walking, then at talking. *Tu. 3. 8. This is a faithfull saying, and these things I will that thou affirm constantly, that they which have believed in God, might be carefull to maintain good works.* Faith will make a man endeavor to be good, yea, to be best at every thing he undertakes. It is not leaves, but fruit; not words, but works, that God expects.

The character of the Christian is a full proof of these things. Gal. 2. 20.

James 1. 27. to the end. Faith looks to Precepts as well as to Promises. *Plat. 119. 66. Teach me good judgement and knowledge, for I have believed thy Commandments.*

Heb. 12. 17. The word signifies to bend their knee, and bear their hearts to the Lord.

Isa. 63. 14.
 Gen. 4. 4.
 1 Pet. 3. 11.
 Cant. 2. 12.
 Luther saith
 the meanest
 work of a
 Country
 Christian, or
 poor Maide,
 above all the
 victories and
 triumphs of
 Alexander, and
 of Julius Ce-
 sar.
 Mat. 27. 31.
 Isa. 41. 10, 11.
 Heb. 13. 5.
 Ezek. 3. 10.
 27. &c

CE

Heb. 11. 25,
 26.

and if we crosse his expectation, we fru-
 strate our own salvation, we further our
 own condemnation. Faith makes the
 soule much in doing, abundant in work-
 ing, and that partly by perswading the
 soul that all its works, all its duties, and
 services, shall be owned and accepted of
 God; as in Isa. 56. 7. *Even them will
 I bring to my holy Mountain, and make
 them joyfull in my House of prayer. Their
 burnt-offrings and their sacrifices, shall
 be accepted upon mine Altar; for mine
 house shall be called an House of prayer for
 all people.* Faith assures the soul that eve-
 ry prayer, every sigh, every groan, eve-
 ry tear is accepted. And this makes the
 soul pray much, and sigh much, and
 mourn much.

Again, faith spreads the promises of
 Divine assistance before the soul. O says
 faith, here O soul, is assistance suitable to
 the work required. And this makes a man
 work, as for life; it makes a man work
 and swear, and sweat and work.

Again, faith sets the recompence, the
 reward, before the soul. O sayes faith,
 look here soul, here is a great reward for
 a little work; here is great wages for
 weak and imperfect services; here is an
 infinite reward, for a finite work. Work,
 yea, work hard, sayes faith. O believing
 soul, for thy actions in passing, passe not
 away.

away, every good work is a grain of seed for eternall life. There is a resurrection of works, as well as of persons, and in that day wicked men shall see, that it is not a vain thing to serve God, they shall see the most doing souls, to be the most shining souls, to be the most advanced and rewarded. O the sight of this Crown of this Recompence, makes souls to abound in the work of the Lord, they knowing, that their labour is not in vain in the Lord.

Again, Faith drawes from Christs fullnesse, it sucks vertue and strength from Christs breasts. Faith looks upon Christ as a Head, and so drawes from him; it looks upon Christ as a Husband, and so drawes from him; it looks upon him as a fountain, and so drawes from him; it looks upon him as a Sea, as an Ocean of goodnesse, and so drawes from him; it looks upon him as a Father, and so drawes from him; it looks upon him as a friend, and so drawes from him: And this Divine power and strength sets the soul a working hard for God, it makes the soul full of motion, full of action. In a word, faith is such a working grace, as sets all other graces a working. Faith hath an influence upon every grace, it is like a silver thred that runs thorow a Chain of Pearl, it puts strength and vivacity into

One good work of a Christian, is more precious then Heaven and Earth.
Sith Lu. br.
R. 14 13.

1 Cor. 15. ult.

John 1. 16.



Col. 1. 19.

Acts 5. & 16.
Rom. 15. 13.

✱
Excepa it be
winter with
the soul.

all other virtues. Love touched by a hand of faith, flames forth; hope fed at faiths Table, growes strong, and casts Anchor within the vail. Joy, courage, and zeal being smited upon by faith, is made invincible and unconquerable. Or. Look what Oyle is to the Wheels, what weights are to the Clock, what wings are to the Bird, what sailes are to the Ship, that faith is to all Religious duties and services.

And thus you see, that that faith that accompanies salvation is a working faith, a lively faith, and not such a dead faith, as most please, and deceive themselves with for ever.

The second Property

OF that Faith that accompanies salvation, is this, it is of a growing and increasing nature: it is like the waters of the Sanctuary, that rise higher and higher, as Ezek. speaks; it is like a tender Plant that naturally grows higher and higher; it is like a grain of Mustard-seed, which though it be the least of all seeds, yet by a Divine power it growes up beyond all humane expectations. Faith is imperfect, as all other graces are, but yet it growes and increases gradually. Rom. 1. 17. For therein is the righteousness of

Mat. 13. 32,
The righteous
shall grow sh
like the Palm
Tree.
Psil. 92. 12,
13, 14.

God revealed from faith to faith. As it is written, the just shall live by faith. As a gracious soul is still a adding knowledge to knowledge, love to love, fear to fear, zeal to zeal, so he is a adding faith to faith. A gracious soul knowes, that if he be rich in faith, he cannot be poor in other graces; he knowes the growth of faith, will be as the former and the latter rain, to all other graces; he knowes that there is no way to out-grow his fears, but by growing in faith; he knowes that all the pleasant fruits of Paradise, viz. Joy, comfort, and peace, flourishes as faith flourishes; he knowes that he hath much work upon his hands, that he hath many things to doe, many temptations to withstand, many mercies to improve, many burdens to bear, many corruptions to conquer, many duties to perform: And this makes the believing soul thus to reason with God. Ah Lord, whatever I am weak in, let me strong in faith; whatever dyes, let faith live, whatever decayes, let faith flourish. Lord, let me be low in repute, low in parts, low in estate, so thou wilt make me high in faith. Lord, let me be poor in any thing, poor in every thing, so thou wilt but make me rich in faith. Lord, let the eye of faith be more opened, let the eye of faith be more quick-sighted; let the eye of Faith be the

B b 4

Now the Palm Tree never loofeth his leaf or fruit, faith *Pliny*.

An old man being once asked if he grew in grace, answer'd, Yes doubtlesse I believe I doe; for God hath said in his word, that we shall flourish & bring forth fruit in old age.

The new ell hangs not, nor is the new wine put into old bottles.

✕

Thell. 1. 3.

That is but a wooden leg that grows not, no more is that any more but a wooden faith, a counterfeit faith that grows not.

The union between Christ and the Saints, is the nearest and the highest union; and so it advantages their grace, and advances them to a higher degree of happiness than any other Creatures whatsoever. John 17. Christ would have his peo-

ple more raised, and it shall be enough to me, though Joseph be not, though Benjamin be not.

It was the glory of the *Thessalonians*, That their Faith grew exceedingly. A growth in faith will render a man glorious in life, lovely in death, and twice blessed in the morning of the Resurrection: So will not a growth in honours, a growth in riches, a growth in notions, a growth in Opinions. That faith that accompanies salvation, unites the soul to Christ, and keeps the soul up in communion with Christ. And from that union and communion that the soul hath with Christ, flowes such a Divine power and virtue, that causes faith to grow.

Yet that no weak Believer may be stumbled, or saddened, let them remember,

1 That though that faith that accompanies salvation, be a growing Faith, yet there are some certain seasons and cases, wherein a man may decay in his faith, and wherein he may not have the exercise and the actings of his faith. This blessed Babe of Grace may be cast into a deep slumber, this Heavenly Pearl may be so buried under the thick clay of this world, and under the ashes of corruption and temptation, as that for a time it may neither stir, nor grow, as might be shewn in *Abraham*; *David*; *Solomon*; *Peter*; and others.

Secondly,

Secondly, Remember this, That the strongest Faith at times, is subject to shakings, as the strongest men are to faintings, as the stoutest ships are to tossings, as the wisest men are to doubtings, as the brightest Stars are to twinklings, &c. Therefore if at certain times, thou shouldst not be sensible of the growth of thy Faith, yet do not conclude, that thou hast no faith. Faith may be in the babe, when it is not in the act; there may be life in the root of the Tree, when there is neither leaves, blossomes, nor fruit upon the Tree; the life that is in the root, will shew it self at the spring, and so will the habits of faith break forth into acts, when the Sun of Righteousnesse shall shine forth, and make it a pleasant spring to thy soul. And thus much for this second particular.

ple one with him and the Father, who not essentially, nor personally, yet really and spiri-
tually.

The third Property

OF that Faith that accompanies salvation, is this, It makes those things that are great and glorious in the worlds account to be very little and low in the eyes of a believer. Faith makes a believer to live in the Land of Promise, as in a strange Countrey. It is nothing to live as a stranger in a strange Land, but to live as a stranger in the Land of Promise, this

Heb. 11. 9.

this is the excellency and glory of faith.

Faith will make a man set his feet, where other men set their hearts. Faith looks with an eye of scorn and disdain, upon the things of this world: What, sayes Faith, are earthly treasures, to the treasures of Heaven? what are stones to silver, dross to gold, darknesse to light, Hell to Heaven? No more, sayes Faith, are all the treasures, pleasures, and delights of this world, to the light of thy countenance, to the joy of thy spirit, to the influences of thy grace. I see nothing sayes *David* in this wide world, only thy Commandments are exceeding broad. Faith makes *David* account his Crown nothing, his treasures nothing, his victories nothing, his attendants nothing, &c. Faith will make a man write nothing upon the best of worldly things; it will make a man trample upon the Pearles of this world, as upon dross and dung. Faith deadens a mans heart, to the things of this world, *I am crucified to the world, and the world is crucified to me*, sayes *Paul*. This world, sayes Faith, is not my house my habitation, my home, I look for a better Country, for a better City, for a better home. He that is adopted Heir to a Crown, a Kingdom, looks with an eye of scorn, and disdain, upon every thing below a Kingdom,

Mat. 6. 19, 20.

Psal. 4. 6, 7.

Heb. 11. 24, 25, 26.

Phil. 3. 8.

Gal. 6.

2 Cor. 5. 1, 2.

dom, below a Crown. Faith tells the soul, that it hath a Crown, a Kingdom in reversion, and thus makes the soul to set light by the things of this world. Faith raises and sets the soul high; *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus,* saith the Apostle. Faith makes a man live high, our conversation is in Heaven; and the higher any man lives, the lesse, the lower will the things of this world be in his eye. The fancy of *Lucian* is very pleasant, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men, and looking on their greatest, richest, and most glorious Cities, as little Birds Nests. Faith sets the soul upon the Hill of God, the Mountain of God, that is, A high Mountain; and from thence, Faith gives the soul a sight, a prospect of all things here below. And, ah how like Birds Nests, doe all the riches, braveries, and glories of this world look, and appear to them, that Faith hath set upon Gods high Hill. Faith having set *Luther* upon this high Hill, he protests, that God should not put him off with these poor low things. Faith set *Moses* high, it set him among invisibles, and that made him look upon all the treasures, pleasures, riches and glories of *Egypt*, as little Birds Nests, as Mole-hills.

2 Tim. 4. 8.

Ephes. 2. 6.

Phil. 3. 10.

Heb. 11.

hills, as drosse and dung; as things that were too little, and too low for him to set his heart upon. Verily, when once Faith hath given a man a sight, a prospect of Heaven, all things on Earth will be looked upon, as little and low. And so much for this third Property of Faith.

The fourth Property

Acts 15. 9.

OF that Faith that accompanies Salvation, is this, It purifies the heart, it is a heart-purifying faith: Purifying their hearts by faith. Faith hath two hands, one to lay hold on Christ, and another to sweep the heart, which is Christ house. Faith knows that Christ is of a Dove like nature, he loves to lie clean, and sweet; Faith hath a neat Huswifes hand, as well as an Eagles eye; Faith is as good at purging out of sin, as it is at discovering of sin. There is a cleansing quality in Faith, as well as a healing quality in Faith. Sound faith will purge the soul from the love of sin, from a delight in sin, and from the reign and dominion of sin. *Sin shall not have dominion over you; for ye are not under the Law, but under Grace.* Now Faith purges and cleanseth the heart from sin; sometimes by pressing, and putting God to make

Ezek 16.

Ro. 6. 14. 21.

make good the promises of sanctification. Faith takes that promise in *Jer. 33. 8.* *And I will cleanse them from all their iniquity, whereby they have sinned against me;* and that promise in *Micah. 7. 19.* *He will turn again, he will have compassion upon us; he will subdue our iniquities, and soon will cast all their sins into the bottom of the sea.* And that promise in *P/. 63. 3.* *Iniquities prevail against me; as for our transgressions, thou shalt purge them away.* And that promise in *Isai. 1. 25.* *And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy Tin.* And spreads them before the Lord, and will never leave urging and pressing, seeking and suing, till God makes them good. Faith makes the soul divinely impudent, divinely shamelesse. Lord, sayes Faith, are not these thine own words; hast thou said it, and shall it not come to passe? art thou not a faithful God? is not thine honor engaged to make good the promises that thou hast made? Arise, O God, and let my sins be scattered; turn thy hand upon me, and let my sins be purged. And thus Faith purifies the heart. Again, sometimes Faith purifies the heart from sin, by engaging against sin in Christs strength, as *David* engaged against *Goliath*, not in his own strength, but in the strength

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I will purifie them, is an allusion to the purifications prescribed in the Law, for the cleansing of polluted persons, till which purifications were performed, they could not be admitted into the Camp or Congregation.

1 Sam. 17. 47.

strength and name of the Lord of Hosts. Faith leads the soul directly to God, and engages God against sin; so as that the combat, by the wisdom of Faith, is changed and made now rather between God and sin, then between sin and the soul; and so sin comes to fall before the power, and glorious presence of God; that is a choice word. *Psal. 61. 2.* *From the ends of the earth, will I cry to thee, When my heart is over-whelmed, lead me to the Rock that is higher then I.* Look as a childe that is set upon by one that is stronger then he, cries out to his Father, to helpe him, to stand by him, and to engage for him against his enemy, so Faith being sensible of its own weaknesse and inability, to get the victory over sin, cries out to Christ, and engages Christ, who is stronger then the strong man; and so Christ binds the strong man, and casts him out. Faith tells the soul, That all purposes, resolutions, and endeavors, without Christ be engaged, will never set the soul above its sins; they will never purifie the heart from sin. Therefore Faith engages Christ, and casts the main of the work upon Christ, and so it purges the soul from sin. *Luther* reports of *Strapicinus*, a German Divine, that he acknowledged, that before he came to understand the free

and

and powerful grace of Christ, that he
vowed and resolved an hundred times
against some particular sin, and could
never get power over it; he could never
get his heart purified from it, til he came
to see that he trusted too much to his
own resolutions, and too little to Jesus
Christ: But when his faith had enga-
ged Christ against his sin, he had the
victory. Again, Faith purifies the
heart from sin; by the application of
Christs Blood. Faith makes a plaster
of Christs blessed Blood, and layes it on
upon the souls sores, and so cures it.
Faith makes a heavenly vomit of this
blessed Blood, and gives it to the soul,
and so makes it cast up that poyson that
it hath drunk in. Faith tells the soul,
that it is not all the teares in the world,
not all the water in the Sea, that can
wash away the uncleannesse of the soul;
it is onely the Blood of Christ that can
make a Blackmoor white; it is onely
the Blood of Christ that can cure a Lep-
rous *Naaman*, that can cure a Leprous
soul. This Fountain of Blood, sayes
Faith, is the onely Fountain for *Judah*
and *Jerusalem*, to wash themselves, to
wash their hearts from all uncleannesse,
and filchinesse of flesh and spirit. Those
spots a Christian findes in his own heart,
can onely be washed out in the Blood of
the

John

It is the ex-
cellency of
faith, that it
can turn the
blood of
Christ, both
into food, and
into Physick.

Zech. 13. 1.

Heb 462.

As Christ
came and
joyn'd him-
self to his
Disciples.

Sin is like the
wild Fig-tree;
or Ivy in the
wall, cut off
stump, body,
bough and
branches, yet
some sprigs or
other will
sprout out
again, till the
wall be pluck-
ed down, &c.

the Lamb by a hand of Faith. Again, Faith purifieth the soul from sin, by putting the soul upon heart-purifying Ordinances, and by mixing and mingling it self with Ordinances. *The word profiteth them not* (saith the Apostle) *because it was not mixt with faith in them that heard it.* Faith is such an excellent ingredient, that it makes all potions work for the good of the soul, for the purifying of the soul, and for the bettering of the soul, and no potion, no meanes will profit the soul, if this heavenly ingredient be not mixt with it. Now Faith puts a man upon praying, upon hearing, upon the fellowship of the Saints, upon publick duties, upon family duties, and upon Closet duties; and Faith in these, comes and joyns with the soul, and mixes her self with these soul-purifying Ordinances, and so makes them effectual for the purifying of the soul, more and more, from all filthinesse and uncleannesse. Faith puts out all her vertue and efficacy in Ordinances, to the purging of souls from their drosse and Tin; Not that Faith in this life shall wholly purifie the soul from the being of sin, or from the motions or operations of sin, no; for then we should have our Heaven in this world, and then we might bid Ordinances adieu; but that faith that accompanies Salvation,

Salvation, doth naturally purifie and cleanse the heart from the remainders of sin by degrees. Sound Faith is still a making the heart more and more, neat and clean, that the King of glory may delight in his habitation, that he may not remove his Court, but may abide with the soul for ever. And thus you see that that Faith that accompanies Salvation, is a heart-purifying Faith.

The fifth Property

OF that Faith that accompanies Salvation, is this, It is soul softening, soul mollifying, O nothing breaks the heart of a sinner, like Faith. *Peter* believes soundly, and weeps bitterly, *Mary Magdalen* believes much, and weeps much. Faith sets a wounded Christ, a bruised Christ, a despised Christ, a pierced Christ, a bleeding Christ before the soul; and this makes the soul sit down and weep bitterly. *I will pour upon the house of David, the Spirit of Grace, and of Supplications: And they shall look upon him, whom they have pierced, and they shall mourn for him (All Gospel-mourning flows from believing) as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* O the sight of those

Mat. 26. ult.
Luke 7.

Zech 12. 10.
&c.

G e

wounds

West
of X Life
right
but not
of I. I. I. I. I.
Let the
Disciple
answer
his way
of applying
Christ
a guilty
soul
they can't
Theirs
is no
way at
all
Witness
Hilma

wounds, that their sins have made, will wound their hearts, thorow and thorow, it will make them lament over Christ, with a bitter lamentation. They say, nothing will dissolve the Adamant, but the Blood of a Goat. Ah, nothing will kindly, sweetly, and effectually break the hardned heart of a sinner, but Faiths beholding the Blood of Christ trickling down his sides. *Pliny* reports of a Serpent, That when it stings it fetches all the blood out of the body; but it was never heard that ever any sweat blood, but Christ; and the very thoughts of this, makes the believing soul to sit down sweating, and weeping, That Christ should love man, when he was most unlovely; that mans extream misery, should but inflame Christs bowels of love and mercy: This melts the believing soul, that Christ should leave the eternal bosom of his Father, that he that was equal with God should come in the form of a servant; that he that was cloathed with glory, and born a King, should be wrapped in raggs; that he that the Heaven of Heavens could not contain, should be cradled in a Manger; that from his Cradle, to his Crosse, his whole life should be a life of sorrows and sufferings; that the Judge of all flesh, should be condemned; that the

the Lord of Life, should be put to death; that he that was his Fathers joy, should in anguish of Spirit, cry out, *My God, my God, why hast thou forsaken me?* That that head that was crowned with honor, should be crowned with thorns; that those eyes that were as a flame of fire, that were clearer then the Sun, should be closed up by the darknesse of death; that those ears which were wont to hear nothing but *Hallelujahs*, should hear nothing but Blasphemies; that that face that was white and ruddy, should be spit upon by the beastly Jews; that that tongue that spake, as never man spake, yea, as never Angel spake, should be accused of blasphemy; that those hands which swayed both a Golden Scepter, and an Iron Rod; and those feet that were as fine-brasse, should be nailed to the Crosse; and all this for mans transgression, for mans rebellion. O the sight of these things, the believing of these things, the acting of Faith on these things, makes a gracious soul to break and bleed, to sigh and groan, to mourn and lament: That Faith that accompanies Salvation, is more or lesse a heart-breaking, a heart-melting Faith.

*The Jews
said.
Not this
man but
Barabas.
Every one of
us that
prefer the
pleasures
Riches or
Honours
of this
World.
Prefer a
Barabas
before
Jesus
Think of
this O my
Soul
amen.*

The sixth Property

OF that Faith that accompanies salvation, is this, It is a world-conquering Faith, it is a world-overcoming Faith. 1 John 5. 4. *For whatsoever is born of Goll, overcometh the world; and this is the victory that overcometh the world, even our faith.* Faith overcomes the frowning world, the fawning world, the tempting world, and the persecuting world, and that it doth thus.

1 Faith by uniting the soul to Christ, doth interest the soul in all the victories and conquests of Christ, and so makes the soul a conqueror with Christ. John 16. ult. *These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world.* We have to deal but with a conquered enemy, our Jesus hath given the world a mortall wound; we have nothing to doe, but to set our feet upon a subdued enemy, and to sing it out with the Apostle, *Over all these we are more then Conquerors.*

Rom. 8. 37

2 Faith overcomes the world by out-bidding fighty, Faith out-bids the world, and so makes the soul victorious. The world set honours, pleasures, &c. before
Moses.

Moses, but his faith out-bid the world, it presents the recompence of reward, it brings down all the glory, pleasures, and treasures of Heaven, of that other world, and sets them before the soul; and so it overtops and overcomes the world, by out-bidding it; so Christ for the joy that was set before him, endured the Crosse, despising the shame.

Heb. 12. 2.

3 Faith overcomes the world by telling the soul, that all things are its own. Sayes Faith, This God is thy God, this Christ is thy Christ this Righteousnesse is thy Righteousnesse, this Promise is thy Promise, this Crown is thy Crown, this Glory is thy Glory. these Treasures are thy Treasures, these Pleasures are thy Pleasures. *All things are yours* (saith the Apostle) *things present* (are yours) *and things to come* are yours. Thus the Faith of the Martyrs acted, and so made them victorious over a tempting, and a persecuting world.

1 Cor. 3. 22.

Heb. 11. 35.

4 Faith overcomes the world by valuing the things of this world as they are. Most men over-value them, they put too great a price upon them, they make the world a god, and then they cry, *Great is Diana of the Ephesians*. O but Faith now turns the inside of all Creatures outward, Faith presents all worldly things as impotent, as mixt, as mutable, as momen-

tary to the soul, and so makes the soul victorious. Faith makes a man to see the prickles that be in every Rose, the thorns that be in every Crown, the scabs that be under every Gown, the poyson that is in the Golden Cup, the snare that is in the delicate dish, the spot that is in the shining Pearl, and so makes a Christian count and call all these things, as indeed they are, *Vanity of vanity*, and so the believing soul slights the world, and tramples upon it, as dung and drosse.

Omnia vita infidelium peccatum est, & nihil bonum sine summo bono. Aug.
There is no good without Christ, the chiefest good.

5 And lastly, Faith overcomes the world, by presenting Jesus Christ to the soul, as a most excellent, glorious, and comprehensive good, as such a good that comprehends all good. Christ is that one good that comprehends all good, that one thing that comprehends all things. All the beauties, all the rarities, all the excellencies, all the riches, all the glories of all created creatures, are comprehended in Christ, as the worth and value of many pieces of silver, is connected in one piece of gold, or in one precious Jewel, so all the whole volume of perfections which is spread thorow Heaven and Earth, is epitomized in Christ, and the sight and sense of this makes the soul to triumph over the world. Faith presents more excellencies, and better excellencies in Christ, then can be lost for Christ,

Christ, and so it makes the soul a conqueror.

I have been long upon these things, because they are of much weight and worth; I shall be the briefer in what follows. But before I leave this point, I shall give you these hints.

In the first place, I shall give you some hints concerning strong faith.

In the second place, I shall give you some hints concerning weak faith.

My designe in both is, to keep precious souls from mistaking and fainting. Concerning strong Faith, I shall give you these short hints.

The first Hint.

1 Strong Faith will make a soul resolute in resisting, and happy in conquering the strongest temptations, *Heb. 11. 3. Dan. 6.*

The second Hint.

2 IT will make a man own God, and cleave to God, and hang upon God, in the face of the greatest difficulties and dangers, *Rom. 4. 18. &c. Psal. 44. 16, 17, 18.* So *Job* will trust in God though he slay him, *Job 13. 15, 16.*

The third Hint.

3 **I**T will inable men to prefer Christs Crosse before the worlds Crown, to prefer Tortures before Deliverance, Heb. 11.

The fourth Hint.

4 **S**trong Faith will make a soule Divinely fearlesse, and Divinely carelesse; it will make a man live as the child lives in the Family, without fear or care, *Psal. 23. 4. Dan. 3. We are not carefull to answer thee, O King, our God whom we serve, is able to deliver us and he will deliver us. &c. Mic. 7. 7, 8, 9.*

The fifth Hint.

5 **S**trong Faith will make a man cleave to the Promise, when providence runs crosse to the promise. *Num. 10. 29. 2 Chren. 20. 9, 10, 11. Psal. 60. 6, 7. God hath spoken in his holinesse (saith David) I will rejoyce, I will divide Shechem, and meet out the valley of Succoth. Gilead is mine, and Manasseh is mine, &c. Though David was in his banishment, yet his faith accounts all his, as if he had all in possession, and that be-
cause*

So Joshua
and Caleb.
Numb. 14.
22, 23, 24.

cause Gnd had spoken in his holiness His Faith hangs upon the Promise, though present providences did run crosse to the Promise, &c.

The sixth Hint.

6 **S**trong Faith will make men comply with those Commands that do most crosse them in their most desirable comforts. *Heb. 11. 8, 9 & 10. 34. Gen. 22.*

Now, O precious souls, you are not to argue against your own souls, that surely you have no faith, because that your faith doth not lead you forth to such and such noble things. Thou mayest have true Faith, though thou hast not so great faith as others of the Lords worthies have had.

The Philosophers say, That there are eight degrees of heat, we discern three. Now if a man should define heat only by the highest degree, then all other degrees will be cast out from being heat. So if a man should define Faith only by the highest degrees and operations of it, then that will be denied from being Faith, that indeed is Faith, as I shall presently shew.

In the second place, I shall give you some hints concerning weak faith.

As it is dangerous to make false definitions of sin, so it is dangerous to make false definitions of grace.

The

The first Hint.

But a Babe
cannot im-
prove his in-
terest, as he
that is of
grown years.
2 Pet. 1. 1.

1 **A** Weak Faith doth as much justifie, and as much unite a man to Christ, as a strong Faith. It gives a man as much propriety and interest in Christ, as the strongest Faith in the world. The Babe hath as much interest in the Father, as he that is of grown years. A weak Faith gives a man as good a Title to Christ, and all the precious things of Eternity, as the strongest faith in the world. A weak hand may receive a Pearl, as well as the strong hand of a Giant. Faith is a receiving of Christ, *John 1. 12.*

The second Hint.

Heb. 11. 33,
34, 35.

2 **T**He Promises of Eternal Happinesse and Blessednesse are not made over to the strength of Faith, but to the truth of Faith; not to the degrees of Faith, but to the reality of Faith. He that believes shall be saved, though he hath not such a strength of Faith, as to stop the mouth of Lyons, as to work Miracles, as to remove Mountains, as to subdue Kingdoms, as to quench the violence of Fire, as to resist strong Temptations, as to rejoyce under great persecutions. No man that is saved, is saved upon

upon the account of the strength of his faith, but upon the account of the truth of his faith. In the great day Christ will not bring ballances to weigh mens graces, but a touch-stone to try their graces ; He will not look so much at the strength, as at the truth of their graces.

The third Hint.

3 **T**He weakeſt faith ſhal grow ſtronger and ſtronger. A weak Believer ſhall go on from Faith to Faith. Chriſt is the finiſher, as well as the Author of our Faith. Chriſt will nurse up this bleſſed Babe, and will not ſuffer it to be ſtrangled in its infancy. He that hath begun a good work, will perfect it. Chriſt is as well bound to look after our graces, as he is to look after our ſouls. Grace is Chriſts work, therefore it muſt prosper in his hand ; he is the great Builder and Reparier of our Graces ; he will turn thy ſpark into a flame, thy drop into an Ocean, thy penny into a pound, thy mite into a million : Therefore do not ſit down diſcouraged, becauſe thy faith is weak. That which is ſowed in weakneſſe, ſhall riſe in power ; Thy weak faith ſhall have a glorious Reſurrection : Chriſt will not ſuffer ſuch a Pearl of price to be buried under a clod of Earth.

Rom. 1. 17.
Heb. 12. 2.

Phil. 1. 6.
1 Pet. 1. 5.

Mat. 12. 20.
Eccl. 1. 32.

The

The fourth Hint.

Mat. 18. 10.

1 Pet. 2. 7.

4 **A** Little faith is faith, as a spark of fire is fire, a drop of water is water, a little Star is a Star, a little Pearl is a Pearl. Verily, thy little faith is a Jewel that God doth highly prize and value; and thy little faith will make thee put a higher price upon Christ, and Grace, then upon all the world. Well, remember this, That the least measure of true faith will bring thee to Salvation, and possesse thee of Salvation, as well as the greatest measure. A little faith accompanies Salvation, as well as a great faith; a weak faith as well as a strong. Therefore do not say, O precious Soul, That thou hast not that faith that accompanies Salvation, because thou hast not such a strong faith, or such and such degrees of faith. A great faith will yeeld a man a Heaven here, a little faith will yeeld him a Heaven hereafter.

The third thing that I am to shew you, is, What Repentance that is that accompanies Salvation. That Repentance doth accompany Salvation, I have formerly shewed. Now I shall manifest in the following particulars what Repentance that is that doth accompany sal-

salvation, that comprehends salvation,
that borders upon salvation.

The first Property.

First, That Repentance that accom-
panies salvation, is a general, a uni-
versal change of the whole man; a change
in every part, though it be but in part.
That Repentance that accompanies sal-
vation, changes both heart and life, word
and work ; it makes an *Ethiopian* an *Is-
raelite*, a Leaper an Angel. Wash ye,
make you clean ; there is the change of
your hearts : Put away the evil of your
doings from before mine eyes, cease to
do evil, learn to do well ; there is the
change of their practices.

So the Prophet *Ezekiel*, *Cast away
all your transgressions* (saith he) *where-
by you have transgressed* ; there is the
change of the life : And make you a new
heart, and a new spirit ; there is the change
of the heart. That Repentance that ac-
companies Salvation, works a change in
the whole man ; in all the qualities of
the inward man, and in all the actions of
the outward man. The Understanding is
turned from darknesse to light ; the
Will from a sinfull servility, to a holy
liberty ; the Affections from disorder
into order ; the Heart from hardnesse
into

1st I. 16, 17,
18.

Ezek 18. 30,
31, 32.

True Repen-
tance sa
thorow

change both
of the mind
and manners.

*Optima & op-
tissima peniten-
tia est nova vi-
ta*, saith Luth.

It is said, that
upon ones
preaching,
Repent, re-
pent, for the

Kingdome of
Heaven is at
hand, there
followed al-
most every
where, Deli-
torum pani-
tentia, morum
reformatio, om-
nium contritio,
cessabant blas-
phemia, alia
ludi, &c.

Psal. 45. 13.

into softnesse : So in the outward man, the wanton eye is turned into an eye of chastity ; the uncircumcised ear is turned into an obedient ear ; the hands of bribery are turned into hands of liberality ; and the wandring feet of vanity, are turned into ways of purity. And verily, that Repentance that changes a man in some part, but not in every part, that onely makes a man a *Herod*, or an *Agripa*, a half Christian, an almost Christian, That Repentance will never bring down Heaven into a mans bosom here, nor never bring a man up to Heaven hereafter. That Repentance that accompani-
es Salvation makes a man all glorious within, and his rayment to be of im-
broidered gold ; it stamps the Image of God, both upon the inward, and the outward man ; it makes the heart like the Ark, all Gold within ; and it makes the life like the Sun, all glorious with-
out.

The second Property.

SEcondly, That Repentance that accompani-
es salvation, is, a total turn-
ing, as well as an universal turning ; a
turning from all sin, without any reser-
vation or exception. I hate and abhor
every false way, but thy Law do I love.

So

So in *Ezek. 18. 30.* *Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God, Repent and turn your selves from all your transgressions, so iniquity shall not be your ruine.* So in *Ezek. 33. 11.* *As Noah's flood drowned his neereſt, and his deareſt friends; ſo the flood of penitent tears drowns mens neereſt and their deareſt luſts.* Be they *Iſaacs* or *Benjamins* be they right eyes, or right hands, Repentance that accompanies Salvation, puts all to the Sword; it ſpares neither Father nor Mother, neither *Agag* nor *Achan*; it caſts off all the rags of old *Adam*; it leaves not a Horn, nor a Hoof behinde; it throws down every ſtone of the old building; it ſcrapes off all *Levitaſians* ſcales: it waſheth away all leprous ſpots. *Ezek. 14. 6.* *Therefore ſay unto the houſe of Iſrael, thus ſaith the Lord God, Repent, and turn your ſelves from your Idolls, and turn away your faces from all your abominations.* Sin is a turning the back upon God, and the face towards Hell; but repentance is a turning the back upon ſin, and a ſetting the face towards God. He that looks upon *Jeruſalem* and upon *Babylon* with a learing eye at the ſame time; he that looks upon God, and at the ſame time looks upon any ſin with a learing eye, hath not yet

Phil. 119.
True hatred is
(*us ſa yhn*)
to the whole
kind. *Ariff.*
And God ha's
engaged him-
ſelf to cleanſe
the hearts of
his people
from all, and
to ſet their
ſou's againſt
all. *Jer. 33 8.*
Ezek. 36. 25,
29, 33.
1 John 1. 9.
Repentance
for ſin, is no-
thing worth,
without re-
pentance
from ſin.

Thus did *He-
rod* and *Judas*
to their eter-
nall ruine.
James 2. 20.

1 S. m. 19.
One stab at
the heart kills,
one hole in
the ship sinks
her, one act
of Treason
makes a
Traytor. So
one sin not
forfaken, not
turned from,
will undoe a
soul for ever.
Sin ever ends
tragically, and
this puts the
penitent in
battel array
against eve y
sin.

Iſa. 30. 22.
*Nihil in lege
menſtruo im-
mundum.* Hier.

yet reached unto this Repentance that
accompanys ſalvation; his Repentance
and Profeſſion cannot ſecure him from
double damnation: He that ſerves God
in ſomethings, and his luſts in other
things, ſayes to God as *David* ſaid to
Mephiboſeth concerning his Lands, *Thou
and Ziba divide the Lands*, So thou and
Satan divide my ſoule, my heart between
you: Ah doth not ſuch a ſoul deſerve
a double Hell? • Chriſt takes every ſin
at a penitent mans hands, as *Cæſar* did
his wounds from him, of whom he mer-
ited better uſage, with *ὁ υἱοῦ τοῦ τιμωροῦ*,
And thou my Son? What thou wound
me? what thou ſtab me? that ſhouldſt
venture thy own blood to ſave mine.

There are no wounds that are ſo grie-
vous and terrible to Chriſt, as thoſe that
he receives in the houſe of his friends, and
this ſets the penitent mans heart and
hand againſt every thing that makes a-
gainſt Chriſt. A true penitent looks
upon every ſin as poyſon, as the vomit
of a dog, as the mire of the ſtreer, as the
menſtrous cloath, which of all things in
the Law was moſt unclean, defiling, and
polluting, (*Pliny* ſaith, that the very
Trees with touching of it, would become
barren.) And his looking thus upon
every ſin, turns his heart againſt every
ſin, and makes him not only to refrain
from

from sin, but to forsake it, and to loath it more then Hell.

The third Property.

Thirdly, That Repentance that accompanies Salvation, is not onely a turning from all sin, but it is also a turning unto God; it is not onely a ceasing from doing evil; but it is also a learning to do well; it is not onely a turning from darknesse, but it is also a turning to light, as the Apostle speaks, *Acts 26. 18.* *To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God: So in Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him yet return unto the Lord, &c.* It is not enough for the man of iniquity to forsake his evil way, but he must also return unto the Lord; he must subject his heart to the power of Divine Grace, and his life to the Will and Word of God. As Negative goodnesse can never satisfie a gracious soul, so Negative goodnesse can never save a sinful soul. It is not enough that thou art not thus and thus bad; but thou must be thus and thus good, or thou art undone for ever. *Ezek. 18. 21.*

But if the wicked will turn from all his sins that he hath committed, and keep all

D d

Isa. 55.
The Hebrew word for Repentance is *שׁוּב* *Shob*, which signifies to return, implying a going back from what a man had done. It notes a returning or converting from doing evil to another, as from sin to God, from evil to good, from Hell to Heaven.

Luke 18. 5.
Mat. 20. 13,
14.

Mat. 7. 19.
He that hold:
not wholly
with Christ,
doth very
shamefully
neglect Christ.
*Aut enim me-
cum tenet, aut
non omittit*
Greg. Nazian.
And therefore
if Christ train
ple upon
them at last, it
is just.

my Statutes, and do that which is lawful
and right, he shall surely live, he shall not
die. Negative Righteousnesse and Holi-
nesse is no Righteousnesse, no Holi-
nesse, in the account of God. It was not
the Pharisees Negative Righteousnesse,
nor his Comparative Goodnesse, that
could prevent his being rejected of God,
his being shut out of Heaven, his burning
in Hell. It is not enough that the Tree
bears no ill fruit, but it must bring forth
good fruit, else it must be cut down and
cast into the fire; that Tree that is not
for fruit is for the fire. *Every tree that
brings not forth good fruit (sayes Christ)
is hewn down and cast into the fire.* Men
that content themselves with Negative
Righteousnesse, shall finde at last Heaven
Gates bolted upon them with a double
bolt. All that Negative Righteousnesse
and Holinesse can do, is to help a man to
one of the best Chambers, and easiest
Beds in Hell: That Repentance that ac-
companies salvation brings the heart and
life, not onely off from sin, but on to
God; it makes a man not onely cease
from walking in the wayes of death, but
it makes him walk in the wayes of life.
They do no iniquity, they walk in his ways.
Psal. 119. 3.

The

The fourth Property.

Fourthly, That Repentance that accompanies Salvation, strikes most effectually, and particularly, against that sin or sins, that the sinner was most apt and prone to before his Conversion. The hand of Repentance is most against that sin, it is most upon that sinne that the soul hath looked most with a learing eye upon. The chief and principal sin that *Israel* was guilty of, was Idolatry and sinfull compliance; Now when God works kindly upon them, they put the hand of Repentance upon those particular sins, as you may see *Isa.* 27. 9. By this therefore shall the iniquity of *Jacob* be purged, and this is all the fruit to take away his sin: When he maketh all the stones of the Altar, as Chalk stones, that are beaten in funder, the groves and images shall not stand up. Here you see, when God appears, and acts graciously for, and towards his people, they put the hand of Repentance upon their Groves and Images, these must down, these must no longer stand: The Groves and the Images shall not stand up, they shall be utterly abandoned and destroyed, demolished and abolished So in *Isa.* 30. 22. To shall desile also the covering

D 42

Augustine a great sinner wrote twelve Books of Repentance, and walked most crosse to the particular sins he had most lived in,

This was the great sin of *Israel*, but after their return out of Captivity, they never set up Idols more, but were wonderfull zealous to keep their Temple from such deficiency, both in the time of *Antiochus Epiphanes*, and of the *Romans*, and doe account them as a menstruum cloath, to this very day.

The Jewes
were willing
in the Roman
time, rather
dye then to
tuttor the Ea-
g'e, the im-
periall Arms
to be set upon
the Temp'le.

of thy graven Images of Silver, and the ornaments of thy molten Images of Gold: Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Here you see the hand of Repentance is against their Idols of Silver and Gold, and not onely against their Idols, but also against whatsoever had any relation to them. Now they shew nothing but a detestation of their Idols, and a holy indignation against them; Get you hence. The hand of Repentance makes a divorce between them and their Idols, between their Souls, and their especial Sins. Now they are as much in hating, abhorring, abominating, and contemning their Idols and Images, as they were formerly in adoring, worshipping, and honoring of them. So *Mary Magdalen*, *Luke. 7.* walks quite crosse and contrary to her former self, her sinful self she crosses the flesh, in those very things wherein formerly she did gratifie the flesh. So the penitent Jailor, *Acts 16.* washes those very wounds that his own bloody hands had made: He acts in wayes of mercy, quite contrary to his former cruelty: At first there was none so fierce, so furious, so cruel so bloody, so inhumane in his carriage to the Apostles; at last, none so gentle, so soft, so sweet, so courteous, so affectionate to them. The same

same you may see in *Zachary, Luke 19.*
In *Paul, Acts 9.* and in *Manasse, in 2*
Chron. 33. 6.

The fifth Property.

Fifthly, That Repentance that accom-
panies salvation, is very large and
comprehensive; it comprehends and takes
in these following particulars, besides
those already named.

It takes in a sight and sense of sin.
Men must first see their sins, they must be
sensible of their sins, before they can re-
pent of their sins. *Ephraim* had first a
sight of his sin, and then he repents and
turns from his sin. *After I was instru-*
cted, I smote upon my thigh, Jer. 31. 18, 19.
A man first sees himself out of the way,
before he returns into the way; till he
sees that he is out of the way, he walks
still on, but when he perceives that he is
out of the way, then he begins to make
inquiry after the right way. So when the
sinner comes to see his way to be a way
of death, then he cries out, *O lead me*
in the way of life, lead me in the way of
righteousness, Psal. 139. 24.

For I shall but touch upon these
things. That Repentance that accom-
panies salvation, doth include not only a
sight and sense of sin, but also confession

It was so with
Paul, who
thought him-
self in as good
a way for hea-
ven, as any.
Acts 9. & 26.
compared.

Act 19. 18.
Confessio pec-
cati est vniuers
sordium anima.
Aug.

Non dico ut
confitearis con-
fessione tuo pecca-
ta tua, dicito
Dei, qui curi-
ca. Chrys. in
Psal. 50.

Ier. 13. 19.
Joel 2. 13.
David cries
not Perii, but
Peccavi, not,
I am undone,
but I have
done foolish

and acknowledgement of sin, *Psal. 31.*
Et 32. 3, 4, 5. While I kept close my sin,
my bones consumed; but I said, I will con-
fesse my sin, and thou forgavest the iniqui-
ty of my sin, Job 33. 21, 22. The Promise
of remission is made to confession. 1
John 1. 9. If we confesse our sins, God is
faithfull and just to forgive us our sins. So
Prov. 28. 13. He that hideth his sin, shall
not prosper, but he that confesseth and for-
sakeeth it, shall find mercy. If we confesse
our sins sincerely, seriously, humbly, cor-
dially, pardon attends us. Homo agnoscat,
Deus ignoscat, Confession of sin must be
joined with confusion of sin, or all is lost,
God is lost, Christ is lost, Heaven lost,
and the soul lost for ever.

The true Penitent can say with *Vival-
dus*, I hide not my sins, but I shew them;
I wipe them not away, but I sprinkle them;
I doe not excuse them, but I accuse them.
(Peccata enim non nocent, si non pla-
cent) My sins hurt me not, if I like them
not. The beginning of my salvation, is the
knowledge of my transgression.

3 That Repentance that accompanies
salvation, doth include not only confessi-
on of sin, but also contrition for sin, *Psa.*
51. 4. 1 Sam. 7. 3. *Zeck.* 12. 10, 11.
Ezra 10. 1, 2. 3 Cor. 7. 11. &c. It
breaks the heart with sighes, sobb, and
groans, for that a loving Father is offen-
ded

ded, a blessed Saviour crucified, and the sweet Comforter grieved. Penitent *Mary Magdalen* weeps much, as well as loves much. Tears instead of Gems were the Ornaments of Penitent *David's* Bed, and surely that sweet Singer never sung more melodiously, then when his heart was broken most penitentially. How shall God wipe away my tears in heaven, if I shed none in earth? And how shall I reap in joy, if I sow not in tears? I was born with tears and shall dye with tears, why should I then live without them in this valley of tears, saith the true penitent. The sweetest joyes are from the sourest tears; penitent tears are the breeders of spirituall joy. When *Hannah* had wept, she went away, and was no more sad. The Bee gathers the best Honey of the bitterest Herbs. Christ made the best Wine of water, the strongest, the purest, the truest, the most permanent, and the most excellent joy is made of the waters of Repentance. If God be God, *They that sow in tears shall reap in joy.*

But that no Mourner may drown himself in his own tears, let me give this Cautiō, viz. That there is nothing beyond remedy, but the tears of the damned. A man who may persist in the way to Paradise, should not place himself in the condition of a little Hell; and he

ly. *Basil* wept when he saw the Rose, because it brought to his mind the first sin from whence it had the pricklet, which it had not while man continued in innocence, as he thought. You know how to apply it.

1 Sam. 1. 12.

True Repentance is a sorrowing for sin as it is *Offensum Dei*, ever-
scum à Deo.

Peter was for sin, *Judas* his for punishment. *Peter* grieves because Christ was grieved, *Judas* grieved because he should be damned.

Plal 49. 5.

that may, or can hope for that great all, ought not to be dejected, nor overwhelmed for any thing.

4 That Repentance that accompanies salvation doth include not only contrition for sin, But also a holy shame and blushing for sin: *Ezra* 9. 6. *Jer.* 3. 24, 25. & 31. 19. *Ezek.* 16. 61, 63. And thou shalt be confounded, and never open thy mouth any more, because of thy shame; when I am pacified towards thee for all that thou hast done, saith the Lord God. When the penitent soul sees his sins pardoned, the anger of God pacified, and Divine Justice satisfied, then he sits down ashamed. So *Rom.* 6. 21. *What fruit had ye then in those things whereof ye are now ashamed?* Sin and shame are inseparable companions. A man cannot have the seeming sweet of sin, but he shall have the reall shame that accompanies sin. These two God hath joined together, and all the world cannot put them asunder.

Brsh, o blush.
to be abashed
to wax pale
and wan, &c.
*Quantum displicet Deo im-
mundis peccatis, in tantum
placet Deo eru-
discentia pen-
itentis.* Ber.
So much the
more God
hath been
displeased
with the black-
ness of sin,
the more will
he be well
pleased with
the blushing
of the sinner.

It was an impenitent *Caligula*, that said of himself, *That he loved nothing better in himself, then that he could not be ashamed.*

Iustinus Motto was (*Quod pudet hoc piget*) *That should grieve most which is shameful in it self, and done against con-
science.*

And

And doubtlesse those things are only shamefull, that are sinfull. A soul that hath sinned away all shame, is a soul ripe for Hell; and given up to Satan. A greater Plague cannot befall a man in this life, then to sin, and not to blush. That Repentance that accompanies saluation, comprehends loathing and abhorring of sin, and of our selves for sin, as well as shaming and blushing for sin, Job 42:6. Ezek. 16: 61, 62, 63. Amos 5: 25. Ezek. 20: 41, 42, 43. And ye shall remember your wayes, and all your doings, wherein ye have been defiled; and ye shall loath your selves in your owne sight, for all the evills that you have committed. The sincere Penitent loathes his sins, and he loathes himself also, because of his sins. He cries out, O these wanton eyes, O these wicked hands, O this deceitfull tongue, O this crooked will, O this corrupt heart. O how doe I loath my sins, how doe I loath my self, how doe I loath sinfull self, and how doe I loath my naturall self, because of sinfull self. My sins are a burden to me, and they make me a burden to my self; my sins are an abhorring to me, and they make me abhor my self in dust and ashes. A true Penitent hath not only low thoughts of himself, but loathsome thoughts of himselfe. None can think or speak so vey

*Vit magnus est
se? incipe ab
ims. Wilt
thou be great,
begin from
below, faith
one.*
It is very ob-
servable, that
those brave
Creatures, the
Eagle and the
Lion, were
not offered in
Sacrifice unto
God, but the
poor Lamb
and Dove;
to note, That
God regards
not your
brave high
lofty spirits,
but poore
meek and
contempible
spirits.

Some people
can shed tears
for nothing,
some for any
thing, but a
sound peni-
nent sheds
more tears for
his sins, then
he doth for
his sufferings.

of him, as he doth, and will think and speak of himself. *Zeck. 6. 9.* And they that escape of you, shall remember me among the Nations, whither they shall be carried captives, because I am broken with their whorish hearts (as the heart of a husband is at the adulterous carriage of his wife) which hath departed from me, and with their eyes, which go a whoring after their Idols; and they shall loath themselves for evils which they have committed in all their abominations. If thy Repentance doe not work thee out with thy sins, and thy sins work thee out of love with thy selfe thy Repentance is not that Repentance that accompanies salvation. And thus you see the particular things that that Repentance that doth accompany salvation doth comprehend and include.

The sixth Property.

Sixthly, That Repentance that accompanies salvation, hath these choyce companions attending of it.

I Faith. *Zeck. 12. 10, 11.* They shall look upon him whom they have pierced, and mourn, &c. Mourning and believing goe together. So in *Mat. 4. 17.* *Mark. 1. 14, 15.* Now after that John was put in Prison, Jesus came into Galilee, preaching the

the Gospel of the Kingdome of God, and saying, the time is fulfilled, and the Kingdome of God is at hand. Repent ye, and believe the Gospel.

2 Love to Christ doth alwayes accompany that Repentance that accompanies saluation, as you may see in *Mary Magdalen*, Luke 7.

3 A filiall fear of offending God, and a holy care to honour God, doth alwayes accompany that repentance that accompanies saluation.

2 Cor. 7. 11. For godly sorrow worketh Repentance to Saluation, as to be repented of: for behold this self same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: In all things ye have approved your selves to be clear in this matter. Verily, Repentance to life hath all these lively compassions attending of it, they are born together, and will live together, till the penitent soul changes Earth for Heaven, Grace for Glory.

Repentance is
Post naufragii
Tatula, the
fair daughter
of a foul mo-
ther. Repen-
tance is a
scutfull
womb.

The

The seventh Property.

2 Cor. 7:10.

Rom. 7.

Quid restat
peccatori nisi ut
in tota vita sua
deploret totam
vitam suam.

Anselmus.
O then, what
then remains,
but in our
whole life to
lament the
sins of our
whole life?

SEventhly, and lastly, That repentance that accompanies salvation, is a continued act, a repentance never to be repented of. Repentance is a continual spring, where the waters of godly sorrow are always flowing. A sound Penitent is still a turning nearer and nearer to God, he is still a turning further and further from sin: This makes the Penitent Soul to sigh and mourn, that he can get no nearer to God, that he can get no further from sin: The work of repentance is not the work of an hour, a day, a year, But the work of this life. A sincere Penitent makes as much conscience of repenting daily, as he doth of believing daily; and he can as easily content himself with one act of Faith, or Love, or Joy, as he can content himself with one act of repentance. *My sins are ever before me,* sayes David. Next to my being kept from sin, I count it the greatest mercy in the world, to be still a mourning over sin, sayes the Penitent soul. The Penitent soul never ceases repenting, till he ceases living. He goes to Heaven with the joyful tears of Repentance in his eyes: He knows that his whole life is but a day of sowing tears, that he may

at

at last reap everlasting joyes. That repentance, that accompanies Salvation, is a final forsaking of sin; It is a bidding sin an everlasting adieu; it is a taking an eternal farewell of sin, a never turning to; felly more, *What have I to do any more with Idols?* says Ephraim, *Hof. 14.8.* I have tasted of the bitternesse that is in sin, I have tasted of the sweetnesse of divine mercy in pardoning of sin, therefore away sin, I will never have to do with you more; you have robbed Christ of his service, and me of my comfort and Crown. Away, away sin, you shall never be courted nor countenance by me more. That man that only puts off his sins in the day of adversity, as he doth his Garments at night when he goes to bed, with an intent to put them on again in the morning of prosperity, never yet truly repented. He is a Dog that returns to the vomit again, he is a Swine that returnes to the wallowing in the mire; such a Dog was Judas, such a Swine was Demas.

It is an extraordinary vanity in some men, to lay aside their sins before solemn duties, but with a purpose to return to them again; as the Serpent layeth aside his poison when he goeth to drink, and when he hath drunk, he returnes to it again; as they fable it, when men say

say to their lusts, as *Abraham* said to his Servants, *Abide you here, and I will goe and worship, and return again to you*, Gen. 22. 5. Verily such souls are far off from that Repentance that accompanieth salvation, for that makes a finall and everlasting separation between sin and the soul; it makes such a divorce between sin and the soul, and puts them so far asunder, that all the world can never bring them to meet as two Lovers together. The Penitent soul looks upon sin, and deals with sin, not as a friend, but as an enemy; it deals with sin, as *Amnon* dealt with *Tamar*, 2 Sam. 13. 15. And *Amnon* hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love wherewith he had loved her: And *Amnon* said unto her, arise, be gone. Just thus doth the penitent soul carry it self towards sin.

And thus you see what Repentance that is that accompanieth salvation.

The fourth thing I am to shew, is, what obedience that is that doth accompany salvation. That Obedience doth accompany salvation. I have formerly proved, now what this Obedience is, that doth accompany or comprehend salvation, I shall shew you in these following particulars.

The

The first Property.

First, That Obedience that accompa-
nies salvation, is cordiall and hearty;
the heart, the inward man, doth answer
and echo to the word and will of God.
The believer knowes, That no Obedi-
ence but hearty Obedience is acceptable
to Christ; he knowes that nothing takes
Christs heart, but what comes from the
heart. Christ was hearty in his obedience
for me (sayes the Believer) and shall
not I be hearty in my obedience to him?
Christ will lay his hand of love, his hand
of acceptance upon no obedience, but
what flows from the heart. *Rom. 6. 9.*
Ye have obeyed from the heart, that form of
doctrine which was delivered you. So in
Rom. 7. ult. So then with the minde, I
my self serve the Law of God. My heart
sayes *Paul*, is in my obedience. So in
Rom. 1. 9. God is my witnesse, whom I
serve with my spirit in the Gospel of his
Son. Many serve God with their
bodies, but I serve him with my spirit;
many serve him with the outward man,
but I serve him with my inward man.
God hath written his Law in Believers
hearts, and therefore they cannot but o-
bey it from the heart. *I delight to do*
thy will, O my God (how so?) why thy
Law

Isa. 29. 13.

Mat. 15. 7,
8, 9.

The heart is
(*Camera Om-
nium Regis*) i. e. The
Presence
Chamber of
the King of
Heaven, and
that upon
which his eye
his hand his
heart is most
set.

Ezek. 36. 26,
27.

כחך מני

Mat. 23.

Law is within my heart ; or, in the midst of my bowels as the Hebrew hath it. The heart within echoes and answers to the Commandements without, as a Book written answers to his minde that writes it ; as face answers to face, as the impression on the wax answers to the character engraven on the seal. The Scribes and Pharisees were much in the outward obedience of the Law, but their hearts were not in their obedience ; and therefore all they did, signified nothing in the account of Christ, who is onely taken with outward actions as they flow from the heart and affections ; their souls were not in their services, and therefore all their services were lost services. They were very glorious in their outward profession, but their hearts were as filthy Sepulchres ; their out-sides shined as the Sun, but their in-sides were as black as Hell. They were like the Egyptians Temples, beautiful without, but filthy within. Well, remember this, No action, no service goes for current in Heaven, but that which is sealed up with integrity of heart. God will not be put off with the shell, when we give the Devil the Kernel.

The

The seventh Property.

Secondly, That Obedience that accompanies salvation, is universal as well as cordial; the soul falls in with every part and point of Gods will, so be as he knows it, without prejudice or partiality, without titing the ballance on one side or another. A soul sincerely obedient, will not pick and chuse what commands to obey, and what to reject, as Hypocrites do; he hath an eye to see, an ear to heare, and a heart to obey the first Table as well as the second, and the second as well as the first; he doth not adhere to the first and neglect the second, as Hypocrites do; neither doth he adhere to the second and contemn the first, as prophane men do; he obeys not out of humor but out of duty, he obeys not out of choice but out of conscience. *Psal. 119.6. Then shall I not be ashamed, when I have respect unto all thy Commandments.* Look as Faith never singles out his object, but layes hold on every object God holds forth for it to close with, Faith doth not chuse this truth, and reject that, it doth not close with one, and reject another; Faith doth not say, I will trust God in this case, but not in that; I will trust

him might man-
dats. He doth
not pick and
chuse.

He obeyes all
in respect of
his sincere
purpose, de-
sire, and con-
science, and
this God ac-
cepts in Christ
for perfect &
complete o-
bedience, &c.

E e

him

Answer. Without
complaint.
An obedient
soul is like
a Chryſtall
glaſſe, with a
light in the
miſt, which
ſhines forth
thru' every
part thereof.
So that Royal
Law that is
written upon
his heart,
ſhines forth
into every
parcel of his
life: his out-
ward works
doe echo to
a Law within.

him for this mercy, but not for that
mercy: I will truſt him in this way, but
not in that way: Faith doth not chuſe
its object. Faith knows that he is pow-
erful and faithful: what hath promiſed,
and therefore Faith cloſes with one ob-
ject, as well as another. So a true obe-
dient ſoul ſingles not out the commands
of God, as to obey one, and rebel againſt
another: & it dares not, it cannot ſay, I
will ſerve God in this command, but not
in that. No. In an Evangelical ſenſe it
obeys all, *Luke 1. 5. 6. Zacharias and
Elizabeth were both righteous before God,
walking in all the Commandments and
Ordinances of the Lord, blameleſſe. They
walked not onely in Commandments,
but alſo in Ordinances: not onely in Or-
dinances, but alſo in Commandments.
They were good ſouls, and good at
both.* A man ſincerely obedient layes
ſuch a charge upon his whole man, as
Mary, the Mother of Chriſt, did upon
all the ſervants at the Feaſt, *John 2. 5.
whatever the Lord ſaith unto you, do it.*
Eyes, ears, hands, heart, lips, legs, body,
and ſoul, do you all ſeriously and affec-
tionately obſerve what ever Jeſus Chriſt
ſayes unto you, and do it: So David
doth, *Pſalm 119. 34. 69. Give me under-
ſtanding, and I ſhall keep thy Law; for, I
ſhall ſubſcribe it with my whole heart.* The

proud heart, *He saith, I will not* I will keep thy Precepts with my whole heart. The whole heart includes all the faculties of the soul, and all the members of the body; *saies David, I will put hand and heart, body and soul all within me, and all without me, to the keeping and observing of thy Precepts.* Here is a soul thorow-pared in his obedience, he stands not halting nor halving of it; he knows the Lord loves to be served truly and totally, and therefore he obeys with an entire heart, and a sincere spirit, nor have read of a very strange speech that dropped out of the mouth of *Esaias*, a Heathen, *If it be thy will* (saies he) *the Lord command me what thou wilt, send me whither thou wilt, I will not withhold my self from any thing that shall good to thee.* Ah how will this Heathen at last rise in judgement against all *Sauers, Pharises, Sadducees, Doctors, Scribes, Pharisies, Temporaries*, who are partial, in their obedience, who while they yeeld obedience to some commands, live in the habitual breach of other commands? Verily, he that lives in the habitual breach of one command, shall at last be reputed by God guilty of the breach of every command, and God accordingly will in a way of Justice proceed against him. *Exek. 18. 10, 11, 12, 13.* It was the
 E e 2 glory

James 2. 10.

Numb. 14. 24.

Acts 10. 33.

Sins, &c.

Wills. He minds not only general duties of Religion, but a particular duties, as a Magistrate, as a Minister, as a Father, as a Master, as a Son, as a Servant.

glory of *Caleb* and *Joshua*, that they followed the Lord fully in one thing, as well as another. So *Cecilius*, *We are present before God to hear whatsoever shall be commanded us of God*; He doth not pick and chuse: So in *Acts 13. 22.* *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will*; or rather as it is in the Greek, *he shall fulfil all my will*: To note the universality and sincerity of his Obedience. A sincere heart loves all commands of God, and prizes all commands of God, and sees a Divine Image stamped upon all the commands of God, and therefore the main bent and disposition of his soul, is to obey all, to subject to all. God commands universal obedience, *Josh. 1. 8.* *Deut. 5. 29.* *Ezek. 18.* The Promise of Reward is made over to Universal Obedience, *Psal. 19. 11.* *Josh. 1. 8.* Universal Obedience is a Jewel that all will wish for, or rejoyce in, at the day of death, and the day of account; And the remembrance of these things, with others of the like nature, provokes all upright souls to be impartial, to be universal in their Obedience.

The

The third Property.

Thirdly, That Obedience that accom-
panies Salvation, springs from in-
ward Spiritual causes, and from holy
and heavenly Motives, it flows from
Faith. Hence it is called, *The obedience*
of Faith, Rom. 16. 26. So in 1 Tim. 2.
5. *Now the end of the Commandment, is*
Love out of a pure Heart, and of a good
Conscience, and of Faith unfeigned. Faith
draws down that Divine Vertue and
Power into the soul, that makes a live-
ly and active, abundant and constant in
the work and way of the Lord. And as
Faith, so love puts the soul forward in ways
of Obedience. *Ja. 1. 21. 23. If any is an*
lover up, he will keep my Commandments.
Sol. 8. 19. 28. My hands also will abstain
from my Commandments, which I have loved.
Divine love is said to be the keeping the
Commandments, because it puts the
Soul upon keeping them. Divine Love
makes every weight light, every yoke
easy, every command joyous; it knows
no difficulties, it facilitates obedience; it
divinely constrains the soul wholly to
walk to run the ways of Gods com-
mands. And as formal Obedience springs
from Faith and Love, so it flows from a
filial Fear of God, *Psal. 118. 119. All*
thy words in me of thy word. So

where Love
is, the soul
keeps every
Command,
Bonus sermo,
It is a good
saying; but
where love is
wanting, the
man crys out,
Durus sermo,
It is a hard
saying, who
can bear it.

Heb. 11. 7. *Nash being warned of God, touching things not seen, as yet, moved with fear, prepared an ark.*

Alas but Hypocrites and Temporaries are not carried forth in their Obedience from such precious and glorious principles; and therefore it is, that God calls all their service as dung in their faces. And as that Obedience which accompanies Salvation flows from inward Spiritual Principles, so it flows from holy and heavenly Motives, as from the bathes of Divine Love, and the sweetnesse and excellency of communion with God, and the choice and precious discoveries that the soul in wayes of Obedience hath had of the beauty and glory of God. The sweet looks, the heavenly words, the glorious kisses, the holy embraces that the obedient soul hath had, makes it freely and fully obedient to the Word and Will of God. Alas but all the Motives that move Hypocrites and carnal Professors to Obedience, are only external and carnal, as the eye of the Creature, the ear of the Creature, the appetite of the Creature, the reward of the Creature; either the love of the loves, or the gain of (altho) or the desire of ambition or covetousness. They are moved to obedience from the fear of the Conscience, and sometimes from the want of the

Isa. 1. 11.

Isa. 64. 5.

Mar. 6.

John 10.

Hos. 7. 14.

Creators, and sometimes from the example of the Creature, and sometimes from vows made to the Creature, sometimes the frown of God, the displeasure of God, the rod of God moves them to obedience; sometimes the quieting and stilling of Conscience, the stopping of the mouth of Conscience, and the quelling of Conscience of all her whispering, racking, wounding, condemning, terrifying and torturing power puts them upon some ways of Obedience. Their Obedience always flows from some low, base, carnal, corrupt consideration, or other. O but that Obedience that accompanies Salvation, doth always flow (as you see) from inward and Spiritual causes, and from holy and heavenly Motives.

Hof 5. ult.
Pla. 78. 34.

The fourth Property.

Fourthly, That Obedience that accompanies salvation, is a ready, free, willing, and chearfull Obedience.

It is ready Obedience. *When thou saidest, seek ye my face, my heart sought after thee, thy face Lord, will I seek.* Psal. 119. 60. *I made haste, and did not tarry, to keep thy Commandments.* Psal. 119. 44. *As soon as they hear of me, they shall obey me.* The stranger shall submit himself unto me, and shall say, I will obey thee.

*Cassian. lib.
4. c. 24.*

111.

*Voluntas semi-
plena est volun-
tas. An half
will, an in-
complete will
is unwilling
will, is a will
in Divine
account.*

ad Rom.

I have read of one who readily fetch-
ed water near two miles every day, for a
whole year together, to pour upon a dry
stick, upon the bare Command of a Su-
perior, when no reason could be given
for the thing. O how ready then doth
Grace make the soul, to obey those Di-
vine Commands that are backed with the
highest, strongest, and choicest Ar-
guments.

As that Obedience that accompa-
nies salvation, is ready Obedience, so it is
free and willing Obedience. *Alb. 21. 13.*

*When Paul answered, what mean ye to
weary and to break mine bones? For I am
willing, but I am bound only, but I will to
die at Jerusalem, for the name of the Lord
Jesus.* The beatings out of Divine love
and glory, make gracious souls willing
in the day of his power. *Psal. 110. 9.* Those
Divine Principles that be in them, make
them willingly obey, without coercion or
compulsion. *So 2 Cor. 8. 5.* The *Ma-
cedonians* were willingly obedient, or as
the *Greek* hath it, They were Volun-
tary, not only to their power, but be-
yond their power. All the motions and
affections of Christ towards his people, for
his people, and in his people, are free;
he loves them freely, he pardons them
freely, he intercedes for them freely, he
acts them freely, and he saves them free-

ly, and so they move and act towards Christ freely: they hear, they pray, they wait, they weep, they work, they watch, freely and willingly. That Spirit of grace and holiness that is in them, makes them Volunteers in all Religious duties and services.

It is reported of *Socrates*, That when the Tyrant threatened death unto him, he answered, *He was willing*; nay then says the Tyrant, you shall live against your will; he answered again, Nay, whatsoever you doe with me, it shall be my will. Yet if Nature a little raised and refined, will inable a man to doe this; will not grace, will not union and communion with Christ, inable a man to doe as much, yea infinitely more?

As that Obedience that accompanieth salvation, is free and willing Obedience, so it is chearfull and delightfull Obedience. It is a believers meat and drink, it is his joy and Crown, it is law pleasure, a Paradise to his soul, to be still obeying his Fathers will, to be still found about his Fathers businesse. *My God, my Law is in my heart.* As the Sun rejoyceth to run his race, so doe the Saints rejoyce to run the race of Obedience. Gods work is wages, yea, it is better then wages, therefore they cannot but delight in it.

1 Chron. 19. 6. to 18.

1 Tim. 4. 12.

1 Thel. 2. 4.

A Saint or work is obedient, either (Voluntarie, or compell'd) with a will, or an unwilling will, like the Merchant that is unwillingly willing to throw his Goods over board, into the tempestuous Sea, to save his life.

Pfal. 119. 1. 11.
compared.

Tanto magis
desidero opus
bonum, quanto
magis diligitur
Deus. Sum enim
et incommuta-
bile bonum.

Aug.

A good work
is much the
more delight-
ed, by how
much the
more God the
chiefest and
unchangable
good is loved.
In hoc cognosce-
tur amor Chris-
ti. Si quis ser-
uat precepta
Christi. Bern.

That you see

in. Not only for keeping, but also in
keeping of his Commandments, there is great
reward. Psal. 112. 1. Blessed is the man that
feareth the Lord, that delighteth greatly in
his Commandments. That is, in the study-
ing & obeying of his Commandments.
Psal. 119. 16. I will delight my self in
thy Statutes, I will not forget thy word.
Vers. 35. Make me to go in the path of
thy Commandments, for therein doe I de-
light. Vers. 47. And I will delight my
self in thy Commandments, which I have
loved. Vers. 143. Trouble and anguish
have taken hold on me, yet thy Command-
ments are my delight. Divine Com-
mands are not grievous to a lover of
Christ, for *Nil difficile amanti*. No-
thing is difficult to him that loveth. The
love of Christ, the discovery of Christ,
the embrace of Christ, make a gracious
soul studious and industrious to keep the
Commandments of Christ in lip and life,
in word and work, in head and heart, in
Book and breast. That you see, That that Obedience
that accompanieth salvation is ready, free,
and chearfull Obedience.

The

The fifth Property.

Fifthly; That Obedience that accom-
panies salvation, is peremptory.
Obedience. *John 24. 25. and my knee
shall worship the Lord.* He is fully re-
solved upon it, come what come can,
in the face of all dangers, difficulties, im-
pediments and discouragements, he will
obey the Lord, he will follow the Lord.
So those Worthies, *Mark 1. 14* of whom
this world was not worthy, obeyed
Divine Commands peremptorily, resolu-
tely, in the face of all manner of deaths
and miseries. So *Paul* who obeyed to
the heavenly Vision, though bonds did
attend him in every place. He is better
at obeying, then at disputing. *I con-
fessed not* (sayes he) *with flattery and blood.*
So *Peter* and *John*, and the rest of the A-
postles, in despite of all threatenings and
beatings, they obey the Lord, they keep
fast, and close to their Masters words.
*Matthew 23. 34. In the sight of God, as
hearken unto you, then unto God, judging
ye.* *John 8. 41. I speak the things
which I have seen and heard.* *And say
Lord, behold their thunders,* and graine
unto thy servants, *thou wilt call them
thy servants, and thou wilt speak thy word
unto them.* *And when they
had called the apostles, said unto them,*
they

Josephus per-
mits of such
resolute Chri-
stians, that in
the face of all
reproaches
and difficul-
ties, followed
Christ to the
Cross.

Acts 20. 22.
Gal. 1. 11, 16.
You may as
well stop the
Sun from run-
ning his race,
as you are
able to hinder
gracious souls
from obeying
Divine com-
mands. *Mark 16. 7.*
Acts 1. 14.
And when
they had called
the apostles,
they said unto
them, *be-
hold, we have
called you, and
you have said
unto us, we will
obey the Lord,
and we will
obey the word
of the Lord.*
Acts 1. 14.
So the Divine

more makes
gracious souls
peremptory
in their obe-
dience.

they commanded that they should not speak
in the Name of Jesus, and let them go.
And they departed from the presence of the
Council, rejoicing, that they were counted
worthy to suffer shame for his Name. And
daily in the Temple, and in every house,
they ceased not to teach and preach Jesus
Christ, Acts 4. 19, 20, 29. & 5. 40, 41,
42. compared.

Thus you see, no trials, no troubles,
no terrors, no threats, no dangers, no
deaths, could deter them from peremp-
tory Obedience to Divine Precepts. It
is not the Fiery Furnace, nor the Lyons
Den, nor the Bloody Sword, nor the
Torturing Rack, that can fright gracious
souls from their Obedience to their de-
arest Lord, Psal. 119. 106. *I have sworn,
and I will perform it, that I will keep thy
righteous judgements.*

The sixth Property.

Sixthly, The end of that Obedience
that accompanies salvation, is Divine
glory. The eye of the obedient soul, in
prayer and praise, in talking and walk-
ing, in giving and receiving, in living and
doing, is Divine glory. Rom. 14. 7, 8.
*For none of us liveth to himself, and no
man dieth to himself; for whether we live,
we live unto the Lord, and whether we die,*

Especially to Di-
vine property.
is every godly
man's motto.
Quodcumque
propter Deum
agamus, ut
Kathari Apo-
stolus Prof.

we doe make the Lord, whether we live
therefore, or die, we are the Lords. In all
actions, the obedient soul exceeds and at-
tends most Divine glory. If Satan, the
world, or the old man, doe at any time
propound other ends to the soul, this
great end, Divine glory, works out all
those ends; for this is most certain, that
which a man makes his greatest, and his
highest end, will work out all other ends.
Look as the light of the Sun doth exting-
uish and put out the light of the fire, so
when a man makes the glory of God his
end, that end will extinguish and put out
all carnall, low, base ends. That man that
makes himself the end of his actions, that
makes honour, riches, applause, &c. the
end of his actions, he must at last lie down
in eternall sorrow, he must dwell in ever-
lasting burnings. The man is as his end
is, and his work is as his end is; if that
be naught, all is naught; if that be good,
all is good, and the man is happy for
ever.

First move all
agitation. The
end moves us
doing.

Ihs. 40. ult.
et 33. 14.

The

— 100 —

If once thou
sailest it is
enough, thou
art undone.

History reports, that it hath been the ancient custom of pious Christians under persecuting Emperors, to meet, and by the Sacrament to bind themselves for ever to flye what was evill, and follow what was good, whatever it cost them.

Seventhly, That Obedience that accompanies Salvation, that borders upon Salvation, that comprehends Salvation, is a constant Obedience. *Psal. 119. 112. I have inclined my heart to do thy Statutes alway, even as the rule.* The Causes, Springs, and Motives of holy Obedience, are lasting and permanent, and therefore the Obedience of a sound Christian, is not like the morning dew, or a deceitful bow. *Psal. 44. 17, 18, 19. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our heart is not turned back, neither have we stepped from thy ways. Though thine eyes be broken in the place of dragons, and covered with the shadow of death. The love of Christ, the promises of Christ, the presence of Christ, the discoveries of Christ, the example of Christ, and the recompence of reward held forth by Christ, makes a sound Christian hold on, and hold out, in ways of Obedience, in the face of all dangers and deaths: Neither the hope of life, nor the fear of death, can make a sincere Christian, either change his Master, or decline his Work. *Phil. 2. 12. Wherefore, my beloved,**

lived, as ye have always obeyed, not as to
my presence only, but how much more in
my absence, to work out your own salvation
with fear and trembling. This was the
Philippians glory, That they were con-
stant in their Obedience, whether Paul
was present or absent, they constantly
minded their work.

¶ Ah but Hypocrites and Temporaries,
are but passionate, transient, and incons-
tant in their Obedience; they talk of
Obedience, they commend Obedience,
and now and then in a fit they step in the
way of Obedience, but they do not walk
in a way of Obedience, they are onely
constant in inconstancy, Job 27. 10. *Will
the Hypocrite delight himself in the all-
mighty? will he always call upon God?*
Or as the Hebrew hath it, Will he in
every time call upon God; will he call
upon God in time of prosperity, and in
time of adversity; in time of health, and
in time of sicknesse; in time of strength,
and in time of weaknesse; in time of ho-
nor, and in time of disgrace; in time of
liberty, and in time of durance, &c.
The answer to be given in, is, He will
not always, he will not in every time call
upon God. As a lame Horse, when he
is heated, will go well enough, but when
he coole, he halts down right; even so
an Hypocrite, though for a time he may

Such Hypo-
crites may
well cry out
as Ezechiele
did, who was
only constant
in inconstan-
cy. *Will he
call upon me
in adversity
also?*

ru 133

The Monk in the Fable being a poor Fishermans Son, still spread a Net over his Table, as a remembrance of his mean Originall, till he had by these shewes of humility attained to the highest preferments, which when he had attained, he laid away the Net, because the Fish was caught.

A Christians Embleme should be an house moving towards Heaven, saith Clement.

go on fairly in a Religious way, yet when he hath attained his end, he will halt down-right, and be able to go no further.

The Abbot, in *Melancthon*, lived strictly, and walked demurely, and looked humbly, so long as he was but a Monk, but when by his seeming extraordinary sanctity he got to be made Abbot, he grew intolerably proud and insolent, and being asked the reason of it, confessed, That his former carriage, and lowly looks, was but to see if he could finde the Keys of the Abbey. Ah! many unsound hearts there be, that will put on the Cloak of Religion, and speake like Angels, and look like Saints, to finde the Keys of Preferment, and when they have found them, none prove more proud, bale, and vain, then they. Ah! but that Obedience that accompanies Salvation, is constant and durable: A Christian in his course goes strait on Heaven-wards *The two milch Kine*, 1 Sam. 6: 12. *took the strait way to the way of Bethshemesh, and went along the high-way, longing as they went, and turned not aside to the right hand, or to the left.* So gracious Soules goes strait along the High-way to Heaven, which is the way of Obedience; though they go longing and weeping, yet they still go on, and turne not aside

to

to the right-hand, nor to the left. If by the violence of temptation or corruption they are thrust out of the way at any time, they quickly returne into it again. They may sometimes step out of the way of Obedience, but they cannot walk out of the way of Obedience. The honest Traveller may step out of his way, but he soon returns into it again, and so doth the honest Soul.

Mat. 19. 34.

The eighth Property.

Eightly and lastly, Passive Obedience accompanies salvation, as well as Active. *Every one that will live godly in Christ Jesus, must suffer persecution, from Tongue or Pen, from Hand or Heart.* If we suffer with him, we shall reign with him; there is no passing into Paradise, but under the flaming Sword. Thorow many afflictions we must enter into the Kingdom of Heaven. A sincere heart is as willing to obey Christ Passively as Actively. *Acts 21. 13: I am ready, not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus.* I am willing, says Paul, to lose my comforts for Christ, I am ready to endure any dolours for Christ, I am willing to lose the Creature, and to leave the Creature for Christ. *Paul, Phil. 3. 8: speaks*

2 Tim. 3. 12.
& 2. 12.
Rom 8. 17, 18
Acts 14. 22.

I might produce a cloud of witnesses that have bin excellent at suffering; at burning.

F f

of

of himself as having been like one in a Sea tempest, that had cast out all his precious wares and goods for Christs sake ; *For whom*, sayes he, *I have suffered the losse of all.* So must we in stormy times, cast all over-board for Christ, and swim to an Immortal Crown, thorow sorrows, blood and death. But because I have in this Treatise, spoke at large of the sufferings of the Saints, I shall say no more of it in this place. And thus you see what that Obedience is that accompanies salvation.

The fift thing that I am to shew you, is, What Love that is that accompanies Salvation.

That Love doth accompany salvation, I have formerly shewed you ; but now I shall shew you what that Love is, that doth accompany salvation, and that I shall do in these following particulars. I shall not speak of the firstnesse, freenesse fulnesse, sweetnesse, and greatnesse of Christs love to us, but of that Love of ours that accompanies salvation, concerning which I shall say thus.

The

The first Property.

First, That Love that accompanies salvation, is a Superlative Love, a Transcendent Love. True love to Christ doth wonderfully transcend and surpass the Love of all relations; The love of Father, Mother, Wife, Child, Brother, Sister, yea, Life itself. *Psal.* 73. & 25. *Whom have I in Heaven, but thee? And there is none upon Earth, that I desire besides thee.* Christ will be *Alexander* or *Nemo*, he will be all or nothing at all: There are the greatest causes of love, there are the highest causes of love, there are all the causes of love to be found in Christ; in Angels and Men there are onely some particular causes of love; all causes of love are eminently and onely to be found in Christ. *Col.* 1. 19. *It pleased the Father, that in him should all fulnesse dwell.* There is not onely *plenitudo abundantia*, but *plenitudo redundantia*, an over-flowing of Fulnesse in Jesus Christ. All Wisdom, all Knowledge, all Light, all Life, all Love, all Goodnesse, all Sweetnesse, all Blessednesse, all Joys, all Delights, all Pleasures, all Beauties, all Beautitudes, all Excellencies, all Glories, are in Christ. The true lovers of Christ, know that Christ

Mat. 10. 37,
38. *Luke* 14. 26,
27, 28.

Friends may have the milk of a believers love, but Christ hath the Cream.

2 Cor. 13. 14.

Col. 2. 3.

We so far
love as we
know, *Tantum
diligimus
quantum cog-
nosimus.*

Aug. 1. 1. 1.

*Certe non amat
ille Christum,
qui aliquid
plusquam Chri-
stum amat.*
Aug.

Certainly
they doe not
love Christ,
who love any
thing more
then Christ.

*Cant. 5. 10
ut.*

He that ho'ds
not wholly
with Christ,
doth very
shamefully
neglect Christ.
*Aui totum me-
cum tenet, aut
totum amittit.*
Greg. Navian.

loves as a Head, as a King, as a Father,
as a Husband, as a Brother, as a Kins-
man as a Friend : The love of all relati-
ons meets in the Love of Christ ; and
this raises up a Believer to love Christ
with a transcendent love : They know
that Christ loves them more, then they
love themselves ; yea, that he loves them
above his very life. *Joh. 10. 1. 17, 18.*

And *Magnes amoris amor*, Love is the
Loudstone of Love. Christ is amiable
and lovely ; he is famous and conspicuous
he is spotlesse and matchlesse in his
Names, in his Natures, in his Offices, in
his Graces, in his Gifts, in his Discove-
ries, in his Appearances in his Ordina-
ces ; he is full of Gravity, Majesty, Mer-
cy and Glory ; *He is white and ruddy,
the chiefeest among ten thousand.* His
mouth is *קִדְמוֹת* sweetnesses ; yea,

חֲמִידָה וְכָל הַיְּהוָה all of him is desires,
or all of him is delights. Christ is wholly
delectable, he is altogether desirable
from top to toe, he is amiable and love-
ly, he is glorious and excellent. Christ
is lovely, Christ is very lovely, Christ is
most lovely, Christ is alwayes lovely,
Christ is altogether lovely. He is the ex-
presse Image of God, he is the brightness
of his fathers glory ; if the soul can but
anatomize him, it shall find in him all
high perfections, and super-eminent ex-
cellence.

cellencies. And upon these and such like considerations, the Saints are led forth to love Jesus Christ with a most transcendent love.

The second Property.

SECondly, That love that accompanies salvation, is obedientiall love, i.e. is operative and working love. The love of Christ makes a man subject to the commands of Christ. *If any man love me, he will keep my Commandments.* And again, *He that hath my Commandments, and keepeth them, he it is that loveth me.* Divine love is very operative, *Psa. 136. 1. I love the Lord, sayes David.* Well, but how doth this love work? why, saye he, *I will walk in his wayes, I will pay my vowes, I will take the cup of salvation, I will offer the sacrifice of thanksgiving, and I will call upon the Name of the Lord, as long as I live.* Vets. 2, 9, 13, 14, 17. Divine love is not stinted nor limited to one sort of duty, but is free to all. He that loveth, lieth; he that loveth, misseth; he that loveth, believeth; he that loveth, rejoiceth; he that loveth, labour-eth; he that loveth, giveth; he that loveth, lendeth; he that loveth, beareth; he that loveth, waiteth; he that loveth, hopeth, &c. Heb. 6. 10. For God is not

John 14. 21, 22, 23.

I have read a story of an Elephant, who being fallen down, and unable to help himself, or get up a gain, by reason of the infirmities of his legs, a Forrester coming by, he helped him up; wherewith the Elephant by the very instinct of nature, was affected, that he followed him home, and would do any thing for him, and never lost him till his dying day. Ah Sir, will not Divine love love love makes man doe more?

unrighteous, to forget your work and la-
 bour of love. Love makes the soul labo-
 rious. That love that accompanies salva-
 tion, is very active and operative, it is
 like the vertuous woman in the *Proverbs*,
 that set all her Maidens on work, it is
 never quiet, but in doing the will of
 God; it will not suffer any grace to sit
 idle in the soul; it will egg and put on
 all other graces to act and operate. Love
 sets faith upon drawing from Christ, and
 patience upon waiting on Christ, and hu-
 mility upon submitting to Christ, and
 godly sorrow upon mourning over
 Christ, and self-deniall upon forsaking
 of the nearest and dearest comforts for
 Christ, &c. As the Sun makes the earth
 fertile, so doth Divine love make the soul
 fruitful in works of righteousness and
 holiness. He that loves cannot be idle
 nor barren: Love makes the soul con-
 stant and abundant in wel doing. 2 Cor.
 5:14. *The love of Christ constraineth us.*
 It doth urge us, and put us forward, it
 carries us on, as men possessed with a ve-
 hementy of Spirit, or as a ship which is
 driven with strong winds, towards the de-
 sired Haven. Naturall love makes the
 Child, the Servant, the Wife obedient;
 so doth Divine love make the soul better
 at obeying, then at disputing. A soul that
 loves Christ, will never cease to obey, till

he ceases to be. That love that accompanies salvation, is like the Sun; the Sun you know casteth his beams upward and downward, to the East, and to the West; to the North, and to the South; so the love of a Saint ascends to God above, and descends to men on earth, to our friends on the right hand, to our enemies on the left hand; to them that are in a state of Grace, and to them that are in a state of Nature. Divine love will still be a working one way or another.

Beatus quod amat te, & amicos in te, & inimicos propter te. Aug. Confess.

The third Property.

That love that accompanies salvation, is a sincere and incorrupt love. *Ephes. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.* The true bred Christian (*Amar Christum, propter Christum*) loves Christ for Christ; he loves Christ for that internal and eternall worth that is in him; he loves him for his incomparable excellency and beauty, for that transcendent sweetnesse, lovelinesse, holinesse & goodnesse that is in him; he is none of those that loves Christ for loaves, neither will he with Judas kisse Christ, and betray him; nor yet will he with those in the Gospel, cry out, *Hosanna, Hosanna*, one day, and *Crucifixe him, crucifixe him*, the

is ἀπαρτία. Word for word, in incorruption, or with incorruption. i. e. That love Christ in sincerity, and not feignedly and hypocritically.

Mat. 21. 9. 15.

מִשְׁרִים

Judas was kin
to the bag, he
was not ki to
Christ: and he
he in Cleveu
was not his,
but his riches.
Kin'man.
Christ hath
many such
Kin'men.

A Christian
cares not for
any thing that
hath not Ali-
quid Christi,
something of
Christ in it.
He layes with
him, Sine Deo
omnis copia est
Iesul. With

next, They love Christ with a Virgin
love, *Can. 1. 3. The Virgin love thee.*
They love thee in much sincerity, purity,
and integrity; they love thee for that
fragrant favor, for that natural sweetness,
for that incomparable goodnesse that is
in thee. So *Ver. 4. The upright love thee,*
or as it is in the Hebrew, *Uprightnesses
love thee.* Uprightnesses being put for up-
right ones, the abstract for the concrete.
Or, *They love thee in uprightnesses,* that
is, most uprightly, most intirely, most
sincerely, and not as Hypocrites, who
love thee for base, carnal respects; who
love thee in complement, but not in rea-
lities, who love thee in word and tongue,
but despise thee in heart and life; who
love the gift, more then the giver. That
love that accompanys salvation, is real
and cordial love, it is sincere and upright
love, it makes the soul love (Christ) the
giver, more then the gift; it makes the
soul love the gift for the givers sake, it
will make the soul to love the giver with-
out his gifts. And verily, they shall not
be long without good gifts from Christ,
that love Christ more then his gifts.

Vespasian commanded a liberal Re-
ward should be given to a woman that
came and professed, that she was in love
with him; and when his Steward asked
him what Item he should put to it in his

Book

Book of Accounts, the Emperor answered, *Vespasiano adomato, Item to her that loved Vespasian.* Ah Christians, shall Vespasian a Heathen Prince reward her liberally that loved his person; and will not the Lord Jesus much more reward them with his choicest gifts, that love him more then his gifts? Surely, Christ will not be worse then a Heathen, he will not set below a Heathen. He shall never be a losse that loyes Christ for that spiritual sweetnesse and lovelinesse that is in Christ, Christ will not live long in that mans debt.

The fourth Property.

Fourthly, That Love that accompanies Salvation, is a vehement love, an ardent love; it is a spark of heavenly fire, and it puts all the affections into a holy flame. *Can. 1. 7. Tell me, O thou, whom my soul loveth, where thou feedest? &c.* This amiable, amorous, Pathetical Compellation, *O thou whom my soul loveth*, speaks the Spouses love to be hot and burning towards Christ. So in *Isa. 26. 8, 9. The desire of our souls is towards thee, and to the remembrance of thy name. With my soul have I desired thee in the night, yea, with my spirit within me, will I seek thee early.* This affectionate, this

our Christ all plenty is his city:

Austin prays, Lord (saith he) whatever thou hast given, take all away, only give me thy self.

God gave him himself, and cast so many other mercies, as paper and packthread into the bargain.

Animas est ubi amat non ubi animas. The soul is where it loves, not where it lives.

בקרבי

In the midst of me; it is an emphaticall phrase.

Cant. 2. 5.

*Amor non nisi
placuit amari.**Gal. Pa.*

IOW 1000 1000

1000 1000

1000 1000

1000 1000

1000 1000

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1000 1000

1000 1000

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1000 1000

passionate form of Speech, *with my soul have I desired thee*, and that, *with my spirit within me, will I seek thee*, does elegantly set forth the vehement and ardent love of the Church to Christ; so doth that parhetical exclamation of the Church, *stay me with flaggons, comfort me with apples, for I am sick of love*. The betrothed Virgin cannot shew more strong and vehement love to her beloved, then by being sick, and surpris'd with love-qualms, when she meets him, when she enjoys him; it was so here with the Spouse of Christ. The love of Christ to Believers, is a vehement love, an ardent love (witness his leaving his Fathers bosom, his putting upon us his Royal Robes, his bleeding, his dying, &c.) And it doth naturally beget vehement and ardent Love in all the beloved of God. Where Christ loves, he always begets somewhat like himself, *Amor semper habet, quid sui simile*. That love that is flat, lake-warm, or cold, will leave a man to freeze a this side Heaven, it will fit him for the warmest place in Hell. *Dixit* love was very cold, and he found the flames of Hell to be very hot. That love that accompanies salvation is full of heat and fire.

The

The fifth Property.

Fifthly, That love that accompanies salvation, is lasting love, it is permanent love; the objects of it are lasting, the springs and causes of it are lasting, the nature of it is lasting. The Primitive Christians loved not their lives unto the death; Persecutors have taken away the Martyrs' lives for Christ, but could never destroy their love to Christ. *Epist. 16. 24. Grace be with all that love the Lord Jesus in sincerity, or, in interpretation,* as the Greek word signifies, whereby the Apostle gives us to understand, That true love to Christ, is not liable to corruption, putrefaction, or decay, but is constant and permanent, lasting, yea, everlasting.

That love that accompanies salvation, is like to the Oyl in the Cruse, and the Meal in the Barrel, that wasted not; it is like the Apple Tree of *Persia*, that buddeth, blossometh, and beareth fruit every moneth; it is like the Lamp in the story, that never went out, it is like the Stone in *Thracia*, that neither burneth in the fire, nor sinketh in the water. *Can. 8. 6, 7. Love is stronger then death, many waters cannot quench it, nor the floods cannot drown it: If a man would give*

Rev. 12. 17.

1 Cor. 13. 8.
Love never faileth, or as it is in the Greek, *ἡ ἀγάπη ἡ ἀσθενῶσα*, Never faileth away, but shall last for ever in heaven; in which respect the Apostle lists it up above faith, hope, and all the common gifts of the Spirit, in the same Chapter.

1121-112

Condemning,
it would be
condemned.
*Omnis viaci-
ator.* Love
rides in her
chariot of
triumph over
all thimmes,
and miseries,
and cries, V-
ictory, victory.

Ruth 1.

give all the substance of his house for love,
it would be condemned. Love will out-
live all enemies, temptations, oppositi-
ons, afflictions, persecutions, dangers,
and deaths. Loves Motto is (*Nulli
cens*). I yeeld to none. Love is like
the Sun, the Sun beginning to ascend in
his circle, never goes back until he comes
to the highest degree thereof.

True love abhors Apostacie, it ascends
to more perfection, and ceases not, un-
til like *Elisha* Fiery-Chariot, it hath
carried the soul to Heaven.

Many mens love to Christ, is like the
Morning Dew, it is like *Jenahs* Gourd,
that came up in a night, and vanished in
a night: But that love that accompani-
es Salvation, is like *Ruths* love, a lasting,
and abiding love, it is Love that will
bed and board with the soul, that will
lye down and rise up with the soul, that
will to the fire, to the prison, to the
grave, to Heaven with the soul.

The

The sixth Property.

Sixthly, That love that accompanies Salvation, is an abounding love, an increasing love. Love in a Saint, is like the Waters in *Noahs* time, that rose higher and higher. The very nature of true love is to abound and rise higher and higher, *Phil. 1. 9. This I pray, that your love may abound yet more and more.*

The longer a Believer lives, the more eminent and excellent causes of love he sees in Christ. Christ discovers himself gradually to the soul. Now a believers love to Christ, rises answerable to the causes of love that he sees in Christ. The more light, the more love; Knowledge and Love, like the Water and the Ice, beget each other.

Man loves Christ by knowing, and knows Christ by loving; Mans love is answerable to his light; he cannot love much, that knows but little; he cannot love little, that knows much. As a man rises higher and higher in his apprehensions of Christ, so he cannot but rise higher and higher in his affections to Christ. Again, the daily Mercies and Experiences that they have of the love of Christ, of the care of Christ, of the

This is clear throughout the whole Book of Canticles, as all may run and read.

*Amor Deus ?
non alimide hoc
habet ; sed ipse
est unde amor.
Aug.*

Luke 7.47, 48

bowels and compassions of Christ, working more and more towards them, cannot but raise their affections more and more to him: As fire is increased by adding of fuel unto it, so is our love to Christ, upon fresh and new manifestations of his great love towards us. As the Husband abounds in his love to his Wife, so the Wife rises in her love to her Husband; the more love the Father manifests to the child, the more the ingenuous childe rises in his affections to him; so the more love the Lord Jesus shows to us, the more he is beloved by us. Christ showed much love to *Mary Magdalen*, and this raises in her much love to Christ; *She loved much, for much was forgiven her.* As the *Israelites*, *Numb. 33.* removed their Tents from *Asithkah* to *Chasmonah*, from sweetnesse to swiftnesse (as the words import) so the sweetnesse of Divine love manifested to the soul, makes the soul more sweet, swift, and high in the exercise and actings of love towards Christ. A soul under special manifestations of love, weeps that it can love Christ no more. *Mr. Wale*, a *Suffolk* Minister, weeping at Table, and being asked the reason of it, answered, It was because he could love Christ no more. The true lovers of Christ can never rise high enough in their love to Christ.

Christ, they count a little love to be no love, great love to be but little; strong love to be but weak; and the highest love to be infinitely below the worth of Christ, the beauty and glory of Christ, the fulnesse, sweetnesse, and goodnesse of Christ: The top of their misery in this life, is, That they love so little, though they are so much beloved.

The seventh Property.

Seventhly and lastly, That love that accompanies salvation, is open love, it is manifest love, it is love that cannot be hid, that cannot be covered and buried; it is like the Sun, it will shine forth, and shew it selfe to all the world. A man cannot love Christ, but he will shew it in these, and such like things as follow.

First, Divine love makes the soul even ready to break, in longing after a further, clearer, and fuller enjoyment of Christ. The voice of Divine love is, *Come Lord Jesus, come quickly. Make haste my beloved, and be thou like to a Roe, or to a young Hart upon the Mountain of Spices. I desire to be dissolved, and to be with Christ, which for me is best of all.* It is a mercy, sayes Paul, for Christ to be with me, but it is a greater mercy for me

Rev. 22. 20.
Cant. 8. ult.

ברוך ה' אלהי
ברוך ה' אלהי
Flee away
speedily my
beloved.

to

*Austin longed
to see that
head that was
crowned with
thorns.*

*God hath re-
served the
best wine, the
best things, til
last.*

to be with Christ. I desire to die, that I may see my saviour, I refuse to live; that I may live with my Redeemer.

Love desires and endeavors for ever to be present, to converse with, to enjoy, to be closely and eternally united to its object Christ. The longing of the espoused Maid for the marriage day, of the Traveller for his Inn, of the Mariner for his Haven, of the Captive for his Ransom, &c. Is not to be compared to the longings of the lovers of Christ, after a further and fuller enjoyment of Christ.

The lovers of Christ do well know, that till they are taken up into glory, their chains will not fall off, till then their glorious Robes shall not be put on, till then all sorrow and tears shall not be wiped from their eyes, till then their joy will not be full, their comforts pure, their Peace lasting, their Graces perfect; and this makes them look and long after the enjoyment of the Person of Christ.

It was a notable saying of one, *Let all the Devils in Hell (saith he) beset me round; let fasting macerate my body; let sorrows oppress my minde; let pains consume my flesh; let watchings dry me, or heat scorch me, or cold freeze me: Let all these, and what can come more, happen unto me, so I may enjoy my Saviour.*

Secondly, love to Christ shews it self by

by working the soul to abase it self, that Christ may be exalted, to lessen it self, to greaten Christ to cloud it self, that Christ alone may shine. Love cares not what it is, nor what it doth, so it may but advance the Lord Jesus, it makes the soul willing to be a footstool for Christ, to be any thing, to be nothing, that Christ may be all in all.

Thirdly, That love that accompanies salvation, sometimes shews it self by work in the soul to be chearfull and resolute, to be patient and constant in sufferings for Christ, 1 Cor. 13. *Love endureth all things.* Love will not complain, Love will not say the burden is too great, the Prison is too dark, the Furnace is too hot, the chains are too heavy, the cup is too bitter, &c. A true Lover of Christ can flight his life, out of love to Christ, as that blessed Virgin in *Basil*, who being condemned for Christianity to the fire, and having her estate and life offered her, if she would worship, Idols, cryed, *Let money perish, and life vanish, Christ is better then all.*

So *Alice Driver* said, *I drove my fathers Plough often, yet I can dye for Christ as soon as any of you all.* That Love that accompanies salvation, makes a Christian free and forward in suffering any thing that makes for the glory of Christ.

Fourthly, That love that accompanies

Rev 4. 10, 11.

Jo. 3. 26. 1031.

Phil 3. 7, 8.

Acts 5. 16.

Acts 21. 13.

It is a saying
in Natural
Philosophy,
that it is (*Nat-
uralissimum
opus viventis
generare sibi
simile*) the
most natura
l act or work
of every li-
ving thing, to
produce ano-
ther like unto
it self.

Pſalm 45. 7
& 119, 124,
113, 128, 163

Eusebius in
his Ecclesia-
ſtical History.

salvation, shewes it self by working the
soul to be pleased or displeased, as Christ
is pleased or displeased. A soul that loves
Christ, hath his eye upon Christ, and
that which makes Christ frown, makes
him frown, and what makes Christ smile,
makes him smile. Love is impatient of
any thing that may displease, a beloved
Christ.

Look what *Harpalus* once said (*Quod
Regi places, mihi places*) *What pleaseth
the King, pleaseth me*, that sayes a true
Lover of Christ, what pleaseth Christ,
that pleaseth me. Holinesse pleaseth
Christ and Holinesse pleaseth me, sayes a
Lover of Christ. It pleaseth Christ to
overcome evil with good, to overcome
hatred with Love, enmity with amity,
pride with humility, passion with meek-
nesse, &c. and the same pleaseth me,
sayes a Lover of Christ. 1 *John* 4 17.

As he is, so are we in this world. Our Love
answers to Christs Love, and our hatred
answers to Christs hatred; he Loves all
righteousnesse, and hates all wickednesse,
so doe we, say the Lovers of Christ. *Pſa.*
119. 113, 128, 163.

It is said of *Constantines* children, that
they resembled their father to the life,
that they put him wholly on. The true
Lovers of Christ resemble Christ to the
Life, and they put him wholly on. Hence
it

it is, that they are called Christs, 1 Cor.
12. 13. *And now brethren, I beseech you*

Fifthly, True Love to Christ shewes it
self sometimes by working the Lovers of
Christ to expose themselves to suffering,
to save Christ from suffering in his glory;
to adventure the losse of their owne
Crowns, to keep Christs Crown upon his
head; to adventure drowning to save
Christs honour from sinking. Thus did
the three Children, *Daniel, Moses*, and
other Worthies.

Heb. 12.

I have read of a Servant, who dearly
loved his Master, and knowing that his
Master was looked for by his Enemies, he
put on his Masters cloaths, and was ta-
ken for his Master, and suffered death for
him.

Divine Love will make a man doe as
much for Christ; it will make a man
hang for Christ, and burn for Christ.
Rev. 12. 11. They loved not their lives
unto the death. Christ and his truth was
dearer to them then their lives; they
sighted, contemned, yea, despised their
very lives, when they stood in competi-
tion with Christ and his glory, and chose
rather to suffer the greatest misery, then
that Christ should loose the least dram
of his glory.

Sixthly, That Love that accompanies
Salvation, shews it self sometimes by

G g 2

work.

Jer 9. 1, 2
2 Pet 2. 7, 8.

Isaiah signifies two things.

1 The search and examination of a thing.

2 The racking and vexing of man upon the myall.

Though King *Crasus*, his Son were dumb all his life-time, yet when one would have struck at his Father, the affliction that he had to his father, broke the bars of his speech, and he cryed out, take heed of killing the King. You know how to apply it.

working the love of Christ, to be affected and afflicted with the dishonors that are done to Christ. *Psal* 119. *My eyes run downe with Rivers of teares, because men keep not thy Law.* So *Lot's* soul was vexed, racked, and tortured with the filthy conversation of the wicked *Sodomites*: The turning of his own flesh his Wife into a Pillar of Salt, did not vex him, but their sins did rack his righteous soul. *Psal* 66 9. *The reproaches of them that reproached thee, fell upon me.* A woman is most wounded in her Husband, so is a Christian in his Christ. Though *Moses* was as a dumb childe in his own cause, yet when the *Israelites* by making and dancing about their golden Calf, had wounded the honor and glory of God, he shews himself to be much affected, and afflicted for the dishonor done to God. The statue of *Apollo* is said to shed tears for the afflictions of the *Grecians*, though he could not help them; so a true lover of Christ wil shed tears for those dishonors that are done to Christ, though he knows not how to prevent them. It is between Christ and his Lovers, as it is between two Lute strings that are tuned one to another, no sooner one is struck, but the other trembles; so no sooner is Christ struck, but a Christian trembles, and no sooner

is a Christian struck, but Christ trembles.
Saul, Saul, why persecutest thou me?
 Seventhly, That love that accompanies
 salvation, doth shew it self by working
 the soul to observe with a curious critical
 eye, Christs countenance and carriage,
 and by causing the soul to be sad or
 chearful, as Christs carriage and counte-
 nance is towards the soul; when Christ
 looks sad, and carries it sadly, then to be
 sad as *Peter* was, Christ cast a sad look
 upon him and that made his heart sad,
 he went forth and wept bitterly. And
 when Christ looks sweetly, and speaks
 kindly, and carries it lovingly, then to be
 chearful and joyful, as the Church was
 in, *Cant. 3. 4.* *It was but a little that I*
passed from them, but I found him, whom
my soul loveth: I held him, and would not
let him go, until I had brought him into
my Mothers house, and into the Chamber
of her that conceived me. So the Church
 in *Isai. 61. 10.* *I will greatly exult in*
the Lord, my soul shall be joyful in my
God; for he hath clothed me with the
garments of Salvation, he hath covered
me with a robe of Righteousness, as a
Bridgroom decketh himself with Orna-
ments, and as a Bride adorneth herself
with her Jewels. A true lover of Christ
 hath still his eye upon Christ, and as his
 countenance, so is he glad or sad,

Acts 9.

Ubi amor, ibi
oculus. As
 Love came in
 by the eye,
 so it delights
 by the same
 door to run
 out to Christ.

WITNESSETH
 in rejoicing
 I will joyce
 That I will
 exceedingly re-
 joice.
all. ver. 18. 19.
 Amen

cheerful or sorrowful *Tigranes* in *Xerophon*, coming to redeem his Father and Friends, with his Wife, that were taken prisoners by King *Cyrus*, was asked among other Questions this, viz. What ransom he would give for his Wife; he answered, He would redeem her liberty with his own life: But having prevailed for all their liberties, as they returned together, every one commended *Cyrus* for a goodly man; and *Tigranes* would needs know of his Wife what she thought of him, Truly (said she) I cannot tell; for I did not so much as look on him, or see him. Whom then (said he, wondering) did you look upon? Whom should I look upon (said she) but him that would have redeemed my liberty, with the loss of his own life? So a Christian, a true lover of Christ esteems nothing worth a looking upon, but Christ who hath redeemed him with his own Blood.

Jesus professed how much he loved *Christ* in *Augustine*, and *Augustine* in *Christ*.

Eightly, That love that accompanies salvation, reaches forth a hand of kindness to those that bear the Image of Christ. 1 *John* 3. 1, 2: Every one that loveth him that begetteth him also that is begotten of him. By this we know, that we love the Children of God, when we love God, and keep his Commandments. He that loveth not his Brother, whom he hath

fern, how can he love God, whom he hath
not seen.

Now because many mistake in their
love to the Saints, and the consequen-
ces that follow that mistake are very
dangerous and pernicious to the souls
of men, I shall therefore briefly hint to
you the properties of that love to the
Saints that accompanies Salvation.
And

The first Property.

The first is this, True love to the
Saints is spiritual, it is a love for
the Image of God, that is stamped upon
the Soul. *Col. 1. 8. Epaphras hath de-
clared to us your love in the Spirit.* A
Soul that truly loves, loves the Father
for his own sake, and the children for
the Fathers sake. Many there are that
love Christians for their goods, not
for their good; they love them for the
money that is in their purse, but not for
the grace that is in their hearts. Many
like the *Bohemians* Cur, fawn upon a good
suit: love to the Saints, for the Image
of God stamped upon them, is a flower
that grows not in Natures Garden. No
man can love Grace in another mans
heart, but he that hath grace in his own.
Men doth not more naturally love their

G. 2. 4. parents.

Remember,
wicked men,
God himself
is wronged
by the injury
that is done
to his Image
The con-
tempt and
despight is
done to the
King himself,
which is don
to his Image
or Coyn.
Psal. 45. 13.

Ephes. 1. 15.
Col. 1. 4.
It was the
glory of the
Ephesians and
Colossians, that
their faith &c

parents, and love their children, and love themselves, then they do naturally hate the Image of God upon his people, and ways. True love is for what of the Divine Nature, for what of Christ and Grace shines in a man: It is one thing to love a godly man, and another thing to love him for godlinesse. Many love godly men, as they are Politicians, or Potent, or Learned, or of a sweet Nature, but all this is but natural love; but to love them, because they are spiritually lovely, because they are *all glorious within, and their rayment is of unbrodered gold*, is to love them as becometh Saints, it is to love them at so high and noble a rate, that no Hypocrite in the world can reach to it. The Wasps flie about the Tradesmans shop, not out of love to him, but the Honey and the Fruit that is there: This age is full of such Wasps.

The second Property.

SECondly, True Love to the Saints, is Universal to one Christian as well as another, to all as well as any, to poor *Lazarus* as well as to rich *ambassadors*, to a despised *Job* as well as to an admired *David*, to an afflicted *Joseph* as well as to a raised *Jacob*, to a despised Disciple as well

well as to an exalted Apostle. *Phil. 2. 1.* *Sainte* every Saint, the meekest as well as the richest, the weakest as well as the strongest, the lowest as well as the highest. They have all the same Spirit, the same Jesus, the same Faith; they are all fellow members, fellow travellers, fellow Soldiers, fellow citizens, fellow heirs, and therefore must they all be loved with a sincere and cordial Love. The Apostle *James* doth roundly condemn that partial Love that was among Professors in his dayes, *James 2. 1, 2.* Not that the Apostle doth absolutely prohibit a civil differencing of men in place, from others; but when the rich mans wealth is more regarded then the poor mans godlinesse, and when men carry it so to the rich, as to cast scorn, contempt, disgrace, and discouragement upon the godly poor. This is a sin for which God will visit the sons of pride.

Pompey told his *Cornelia*, *It is no praise for thee to have loved* (*Pompeium Magnus*) *Pompey the Great*, but *if thou lovest* (*Pompeium Miserrum*) *Pompey the Miserable*, thou shalt be a pattern for imitation to all Posterity. I will leave you to apply it. *Romanus the Martyr*, who was born of Noble Parentage, intreated his Persecutors

love reached to all the Sainers; it was not narrow and confined to some particular, but was universal.

and of them
any thing
one of them
and with
brought
and with
and with
and with

*Non genus sed
meritum genus
sed genus. Not
face or place,
but grace truly
lets forth a
man.*

and with
and with
and with
and with
and with
and with
and with
and with

Yet there is a love of familiarity, which we may lawfully shew more to one godly man, then to another. Thus Christ loved John more then the other Disciples.

Yet this must be granted. That grace in a rugged unshewn nature, is like a gold Ring on a leproous hand, or a Diamond set in Iron.

tors that they would not favour him for his Nobility: For it is not (said he) the blood of my Ancestors, but my Christ: an Faith that makes me Noble.

Verily, he that Loves one Saint for the grace that is in him, for that holiness, that Image of God that is upon him, he cannot but fall in Love with every Saint that bears the Lovely Image of the father upon him; he cannot but love a Saint in rags, as well as a Saint in Robes; a Saint upon the dunghil, as well as a Saint upon the Throne. Usually the most ragged Christians, are the richest Christians, they usually have most of Heaven, that have least of Earth, James 2. 5. The true Diamond shines best in the dark.

The third Property.

Thirdly, Our Love to the Saints is right, when we Love them, and delight in them, answerable to the spiritual causes of Love that shine in them, as the more holy and gracious they are, the more we Love them. Psa. 16. 2, 3. My goodness extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight. This is most certain, if godliness be the reason why we Love any, then the more any excel others in the Love, Spirit, power and

practice of godliness the more we should Love them. There are those that seem to love such godly men as are weak in their Judgements, Low in their Principles, and dull in their Practices, and yet Look with a squint eye upon those that are more sound in their Judgements, more high in their Principles, and more holy in their Practices, which doubtless speaks out more hypocrisie then sincerity. Verily, he hath either no grace, or but a little grace that doth not Love most where the spiritual causes of Love doe most shine and appear. Surely, those Christians are under a very great distemper of spirit, that envy those gifts and graces of God in others, that out-shine their own. *Johns* Disciples muttered and murmured because Christ had more followers and admirers then *John*; and *Johns* Disciples are not all dead, yea, they seem to have a new resurrection in these dayes. Well, as the fairest day hath its clouds, the finest Linnen its spots, the richest Jewels their flaws, the sweetest fruits their worms, so when precious Christians are under temptations, they may, and too often doe envy and repine at those excellent graces, abilities, and excellencies that cloud, darken, and out-shine their own. The best of men are too full of pride and self-love, and that makes them some-

As a Gold King is most pleasing, and taking when it is on a neat clean hand, and as a Diamond when it is set in a ring of Gold; so grace is most pleasing and taking to us in a sweet nature, and not so much when it is in a rugged, unbecoming nature; the beauty and glory of it being clouded and darkened by a rugged Nature.

Exodus

*speaks of him
in his Ecclesi-
astical Histo-
ry.*

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*Confalio (a
Spanish Bishp
and Inquisi-
tor) wondred
how the
Christians had
that Com-
mandment,
Thou shalt love
thy neighbor as
thy self, so to-*

sometimes cast dirt and disgrace upon
that excellency that themselves want.
As that great man that could not write
his own Name, and yet called the Liberal
Arts a Publick Poyson and Pestilence.
There is no greater Argument that our
grace is true, and that we doe love others
for grace sake, then our Loving them best
that have most grace, though they have
Least of worldly Goods. A Pearl is rich,
if found on a dunghill, though it may gli-
ster more when set in a Ring of Gold;
so many a poor believer is rich and glo-
rious in the eye of Christ, and should be
so in ours, though like *Job* he sits upon a
dunghill, though to the world he may
seem to glister most when adorned with
riches, honour, and outward pomp, &c.

The fourth Property.

Fourthly, True Love to Saints is con-
stant, *1 Cor. 13. 8. Love never fa-
ileth.* It continues for ever in Heaven.
That Love was never true, that is not
constant. *Hib. 13. 1. Let brotherly love
continue.* True Love is constant in pro-
sperity and adversity, in storms & calms,
in health and sicknesse, in presence and
in absence. Thy own friend, and thy fa-
thers friend forsake not. (as *David* says
the Wise man) *love thy neighbor as thyself*

brother

brother is born for adversity. Prosperity makes friends, and Adversity will try friends: A true friend is neither known in prosperity, nor hid in adversity.

True love is like to that of *Ruth* to *Naomi*, and that of *Jonathans* to *David*, permanent and constant. Many there be whose love to the Saints, is like *Job's* Brooks, *Job* 6. 15, 16. which in Winter when we have no need, over-flows with tenders of service, and shews of love; but when the season is hot and dry, and the poor thirsty Traveller stands in most need of water to refresh him, then the Brooks are quite dried up. They are like the Swallow that will stay by you in the Summer, but fly from you in the Winter.

It is observed by *Josephus* of the *Samaritans*, that when ever the Jews affairs prospered, they would be their friends, and profess much love to them; but if the Jews were in trouble, and wanted their assistance, then they would not own them, nor have any thing to do with them. This age is full of such *Samaritans*; yet such as truly love, will always love. In the Primitive times it was very much taken notice of by the very Heathen, That in the depth of misery, when Fathers and Mothers forsook their children, Christians (otherwise strangers)

stuck

delibly printed on their hearts, that no remorse could blot it out, and make them console and betray one another, or cease from loving one another.

Augustus Caesar was a constant friend to whomever he loved, he used to say (*Amare nec cito desiste, nec temere incipis*) Late ere I love, as long ere I leave.

then close to another, their love of Religion, and one of another, proved firmer; then that of nature. They seem to take away the Sun out of the world, (said the Orator) who take away friendship from the life of men: And we do not more need fire and water, then constant friendship.

John 21. 16,
17, 18.
1 Sam 3. 18.
Levit. 10. 3.

Phil. 39. 9.

Ninthly, that love that accompanies salvation, doth manifest and shew it self by working the Soul to be quiet and still under Christs rebukes. Peter sits down quiet under a threefold reproof; Lord thou knowest all things, thou knowest that I love thee. So Eli, It is the Lord, let him do what seems good in his own eyes. And Aaron hold his peace, when he saw the flames about his sons ears: So David, I was dumb, I opened not my mouth, because thou didst it. The lovers of Christ are like the Scythian, that went naked in the Snow; and when Alexander wondred how he could endure it, he answered, I am all forehead. O the lovers of Christ are all forehead, to bear the rebukes of the Lord Jesus.

Rev. 3. 19.

The lovers of Christ know, That all his rebukes are from love; whom he loves, he rebukes; they can see smiles thorow Christs frowns: They know, that to argue that Christ hates them, because he rebukes them, is the Devils Logick; They

They know, that all the rebukes of Christ, are in order to their internal and external good, and that quiets them; They know, that all the rebukes of Christ are but fore-runners of some glorious manifestations of greater love to their souls. *Psal. 71. 20, 21. Thou which hast sowed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the Earth. Thou shalt increase my greatness, and comforts me on every side.* They know that it is the forest judgment in the world, to go on freely in a way of sin without rebukes. *Ephraim is joyous to Idols, let him alone.* And therefore they keep silence before the Lord, they lay one hand upon their mouths, and the other upon their hearts, and so sit mute before the Holy One.

Hos. 4. 17.

Tenthly, That love that accompanies Salvation, shews it self by working the heart to be affected and afflicted with the least dishonors that are done to Christ. Love is curious of little things, it is as much afflicted with an idle word, or with an impure dream, as lovers of Christ are with adultery or blasphemy. *David* did but cut off the lap of *Saul's* Garment, and his heart smote him, 1 *Sam. 24. 5.* Though he did it to convince *Saul* of his false jealousy, and his

OWN

The sin, and
the coat of
the sin, is to
be hated, with
Ambrose.

*Me'm mori
fame, quan
idolatriis
vesti Aug.*

*Martha Are-
tasmus, in Ju-
lianus time.*

The Nient sa-
thers would
not gratifie
Arrian, no not
in one tittle.

own innocency: Love will not allow of the least infirmity, *Rom. 7. 15. That which I do, I follow not.* Love will make a man aim at Angelical purity, and perfect innocency: love will be getting up to the top of *Jacobs Ladder*; love can rest in nothing below perfection: Love makes a man look more at what he should be, then at what he is; it makes a man strive as for life, to imitate the highest examples, and to write after the choicest copies: Love fears every Image of offence, it trembles at the appearance of sin, it doth not, it cannot allow it self to doe any thing that looks like sin, it hates the garment spotted with the flesh, it shuns the occasions of sin, as it shuns Hell it self. This is the Divine curiosity and glory of a Christians love. Love says, it is better to dye with hunger, then to eat that which is offered to Idols.

I have read of a holy man, who out of his love to Christ, and hatred of Idolatry; would not give one halfe-penny toward the building of an Idols Temple, though he was provoked thereunto by intollerable torments. Love knows that the least evils are contrary to the greatest good, they are contrary to the Nature of Christ, the commands of Christ, the spirit of Christ the Grace of Christ, the Glory of Christ, the Blood of Christ.

II. 20

Christ. Love knows that little dishonors (if I may call any sin little) make way for greater ; as little Theeves unlock the door, and make way for greater. Love knows that little sins multiplied, become great : As love knows that there is nothing lesser then a grain of sand ; so love knows that there is nothing heavier then the sand of the Sea, when multiplied.

Eleventhly, That love that accompanies salvation, will shew it self by keeping the doors of the heart shut against those treacherous lovers, that would draw the heart from Christ. Love is a Golden Key to let in Christ, and a strong lock to keep out others : Though many may knock at Loves door, yet love will open to none but Christ. *Cant. 5. 6. I opened to my Beloved. & 8. 7. Many waters cannot quench love, neither can the floods drown it : If a man would give all the substance of his house for love, it would utterly be contemned, (Bon Jabuz)* contemning it would be contemned. When the world would buy his love, he cries out with *Peter, Thy money perish with thee.* Love makes a man look with a holy scorn and disdain upon all persons and things, that attempt either to force or flatter her out of her love and loyalty to her Be-

H h

loved.

So did Luther,
Galecius,
that Noble
Italian.

Robe

Plato (saith
Pliny) took as
much delight
and glory in
those dignities
and honours
he denys, as
he did in
those he did
enjoy. It is
just so with
the Saints.

loved. It is neither force, nor fraud;
it is neither promises, nor threatnings;
it is neither the Crosse, nor the Crown;
the Palace, nor the Prison; the Rod,
nor the Robe; the Hempton Halter,
nor the Golden Chain, that will make
love embrace a stranger in the room of
Christ. Go, says Divine love, offer
your Gold, and empty Glories, to o-
thers; your Pleasures, and your Trea-
sures to others; put on your Lyons
skin, and fright others, As for my
part, I scorn, and contemn your golden
offers, and I disdain, and deride your
rage and threats. Love makes a man too
noble, too high, too gallant, and too
faithful, to open, to any lover but
Christ, to let any lie between the Breasts
but Christ, Cant. 1. 13. *A bundle of
myrrhe is my beloved unto me; he shall lie
all night betwixt my Breasts.* When Balaam
was tempted with money and prefer-
ment, he answers (*Pecuniam da qua
perma neat, ac continuo duret, gloriam
qua semper floreat.*) Give money that
may last for ever, and glory that may e-
ternally flourish. Love makes a man
cry out, when tempted, Let not any man
think that he will embrace other mens
goods to forsake Christ, who hath for-
saken his own proper goods to follow
Christ. Love makes a man cry out
when

when tempted, as that worthy Convert did, (*Ego non sum ego*) I am not the man that I was. When my heart was void of Divine love, I was as easily conquered, as I was tempted: O but now he hath shed abroad his love in my soul, I am not the man that I was, I had rather die then flie, or fall before a temptation.

Twelfthly, That love that accompanies salvation, shews it self by secret visits, by secret expressions of love. A soul that truly loves Christ, loves to meet him in a corner, to meet him behinde the door, to meet him in the clefts of the Rock, where no eye sees, nor no ear hears, nor no heart observes. Feigned love is much in commending and kissing Christ upon the stage; but unfeigned love is much in embracing, and weeping over Christ in a closet. The Pharisee loved to stand praying in the Market-place, and in the Temple; but Nathaniel was with Christ under the Fig-tree; and Cornelius was at it in the corner of his house; and Peter was at it on the Leads; and the Spouse was at it in the Villages. Souls that truly love Christ, are much in secret visits, in secret prayer, in secret sighing, in secret groaning, in secret mourning, &c. True love is good at boling of the door, and is always best when it is

H h z

most

†
Cant. 2. 14.

Mat. 6. 6.

Mat. 6.

John 1. 48.

Acts 10.

Cant. 7. 11.

most with Christ in a corner. The secret discoveries that Christ makes to souls, do much oblige them to closet services.

Arcefilaw, in *Plutarch*, visiting his sick friend, and perceiving his necessity that he wanted, and yet his modesty that he was ashamed to ask, that he might satisfy the one, and yet save the other, secretly conveyed money under his Pillow; which his friend finding after he was gone, was wont to say, *Arcefilaw stole this*: So Christ steals secret kind-nesses upon his people, and that draws them out to be much in secret, in closet services.

Thirteenthly, That love that accompanies salvation, shews it self by breathing after more clear evidence, and full assurance of Christs love to the soul. Divine love would fain have her drop turned into an Ocean, her spark into a flame, her penny into a pound, her mite into a million. A soul that truly loves, can never see enough, nor never taste enough, nor never feel enough, nor never enjoy enough of the love of Christ, when once they have found his love to be better then Wine, then nothing will satisfy them but the kisses of his mouth. *Cant.* 1. 3. *Let him kisse me with the kisses of his mouth.* Not with a kisse, but with the kisses

kisses of his mouth. A soul once kissed by Christ, can never have enough of the kisses of Christ; his lips drop myrrhe, and mercy; no kisses to the kisses of Christ. The more any soul loves Christ, the more serious, studious, and industrious will that soul be, to have the love of Christ discovered, confirmed, witnessed, and sealed to it. That is a sweet word of the Spouse, *Cant. 8.6. Set me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death. Set me as a seal upon thy heart; that is, Let me be deeply engraven as a seal into thy heart and affections: Let the love and remembrance of me, make a deep impression in thee; and set me as a seal or signet on thy arm.*

1. The seal you know is for ratifying, confirming, and making sure of things. O sayes the Spouse, establish and confirm me in thy love, and in the outward expressions and manifestations of it.

2. Seals among the Jews were used not as Ornaments onely, but as Monuments of love that were continually in sight and remembrance. O says the Church, Let me be still in thy sight and remembrance, as a monument of thy love. In the Old Law, you know the High Priest did bear the names of Israel

H h 3

engraven

The more a Virgins love is drawn out to another, the more she desires to be confirmed and assured of his love to her.

Exod 28.11, 12, 21, 29. compared.

engraven on stones, upon his heart and shoulder, for a memorial. Ah says the Church, Let my name be deeply engraven upon thy heart; let me be alwayes in thy eye; let me be always a memorial upon thy shoulder.

3. Great men have their signets upon their hands in precious esteem. *Jere. 22. 24.* *As I live, saith the Lord, though Coniah, the son of Jehojahim King of Judah, were the signet upon my right hand, yet would I pluck thee thence.* Ah sayes the Spouse, O highly prize me, Lord Jesus highly esteem of me, O let me be as dear and precious unto thee, as the signet that thou carriest about with thee, or as signets are to great men that wear them.

Lastly, That love that accompanies salvation, shews it self by working a true lover of Christ, to commit his richest Treasures, his choicest Jewels, to the care and custody of Christ. Where we love, we will trust; and as we love, we will trust; little trust, speaks out little love; great trust, speaks out great love. The lovers of Christ, commend to Christs care, their Pearls of greatest price, their Names, their Lives, their Souls, their Crowns, their Innocency, their All. It was a notable saying of *Luther*, *Let him that died for my soul, see to the salva-*

Psal. 37. 15.
So Job, in
Paul, 2 Tim.
1. 12. & 4 7, 8
Mic. 7. 8, 9.
Don. 6. 22.

tion of it. *Caesar* received not his wounds from the swords of enemies, but from the hands of friends; that is, from trusting in them. Oh I but the lovers of *Christ* shall never receive any wounds, by trusting in *Christ*, by committing their choicest Jewels to his care; for he hath a powerful hand, and a wise and loving heart. *Christ* will hold fast whatever the Father, or the Saints put into his hand.

And thus I have shewed you what that Love is that doth accompany salvation.

I come now in the sixth place to shew you, what Prayer that is that doth accompany salvation. (But I see that I must contract what remains into a narrow room, lest I should tire out both the Reader and my self; which that I may not, I shall endeavor by Divine assistance, to mind brevity in what remains.)

Now that Prayer doth accompany salvation, I have formerly shewed. Now I am briefly to shew you what Prayer that is that doth accompany salvation, and that I shall doe in these following particulars.

H b 4

The

The first Property.

The matter of prayer may be reduced to these heads.

- 1 Petition.
- 2 Deprecation.
- 3 Intercession.
- 4 Expostulation.

There are other distinctions in regard to the manner. As first, Mental prayer, which is the inward lifting up of the heart to God. Secondly Vocal, which is uttered by words, As the Publican, *God be mercifull to me a sinner.* Thirdly, There is conceived prayer, and prescribed prayer. Fourthly,

First, Prayer is a Divine worship, wherein we speak to God in faith, humility, sincerity, and fervency of spirit, through the mediation of Christ, begging those good things that we and others want, deprecating that we and others fear, and giving thanks for that we and others have received. Prayer is a speaking to God face to face, it is *Jacobs Ladder*, by which the soul climbs up to Heaven; it is *Noahs Dove*, that goes, and returns not till it brings Assurance of Peace.

But not to please you with notions, you must remember that that Prayer that accompanies Salvation, is such Prayer as hath in it all the requisites of Prayer. Now there are four requisites in Prayer.

The first Requisite.

First, The person must be righteous, *James 5.16. The fervent prayer of a righteous man availeth much.* *John 9.31. God heareth not sinners.* The Jews urge it as a Proverb, An unclean person polluteh his own Prayers. Good motions from a bad heart, make no mu-
sick

sick in Heaven ; the sweet words that drop from a Lepers lips, are but lies in the account of God. *Hosea 11. 12.*

I have read of a Jewel that being put in a dead mans mouth, loseth all its vertue : Prayer in the mouth of a wicked man that is dead God-wards, Christ-wards, Heaven-wards, and Holinesse-wards, is a Jewel that loseth all its vertue. *Psal. 50. 16, 17.* But unto the wicked, God saith, *What hast thou to do to declare my Statutes ; or that thou shouldst take my Covenant into thy mouth ? Seeing that thou hatest instruction, and castest my words behinde thee.* Bias, an Heathen, being at Sea in a great storm, and perceiving many wicked wretches with him in the ship, caling upon the gods, O, saith he, *forbear Prayer, hold your tongues, I would not have the gods take notice that you are here, they will sure drown us all, if they should.* You are wise, and know how to apply it.

There is publick or private prayer. These hints may suffice as to this.

Quid prodest vix invocare, quem operibus negas ? Jerom. What availeth it to invoke him with thy voyce, whom thou deniest in thy works ?

The

The second Requisite.

It was both a prophane and blasphemous speech of that Atheistical wretch, that told God he was no common beggar, he never troubled him before with prayer, and if he would hear him, that time, he would never trouble him again.
Heil. Mic. p. 376.

THe second requisite in Prayer, is this, *viz.* The matter of your Prayer must be good, 1 John 5. 14. *And this is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.* The Favorites of Heaven have no further the ear of the King of Kings in Prayer, then the matter of their Prayer is good, and agreeable to his will, *Rom. 8. 27.* The matter of your Prayer must fall under some particular, or general precept, or promise, or else God will never own it, nor honor it with acceptance. You must not pray as *Augustine* prayed before his Conversion, he prayed for continency with a proviso, *Lord give me continency (saith he) but not yet.* Such Hypocrisie is double Iniquity, and God will deal with such sinners accordingly.

The

The third Requisite.

THirdly. As the matter of your Prayer must be good, so the manner of your Prayer must be right. God regards not so much the matter, as the manner of our Prayer; God loves Adverbs, better then Nouns; not to pray onely, but to pray well; (*Non bonum, sed bene agere*) not to do good, but to do it well.

Now for the better and further clearing of this truth, I shall shew you, by Divine Assistance, what it is to pray in a right manner; and that I shall do in the following particulars.

First, To pray in a right manner, is to pray understandingly, to pray knowingly, 1 Cor. 14. 15. *I will pray with understanding.* He that doth not pray understandingly, doth not pray but prate; as that Parrot in *Rome*, that could distinctly say over the whole Creed. *John 4. 22. To worship ye know not what* (sayes Christ.) So many pray they know not what. Without knowledge, the minde cannot be good, *Prov. 19.* And can the Prayer be good, when the minde is bad? A blinde minde, a blind Sacrifice, a blinde Priest, are abominable to God. It was a good saying of one, *God beareth not the*

Critic.

Ignorant (said) improbitus, said Aristotle. Ignorance is the source of all sin, the very well-spring from which all wickedness doth issue.

The Philosopher could say, *Qui timide roget, duxit negare*. He that craveth fearfully, draweth on a deniall.

One of the Ancients describes prayer thus, it is (saith he) *Asensus mentis ad Deum*, a climbing up of the heart to God, which cannot be done, but by the power of faith.

the words of one that prayeth, (saith he) unlesse he that prayeth, heareth them first himself: And verily, God will never understand that Prayer, that we do not understand our selves.

Secondly. To pray in a right manner, is to pray believingly, Heb. 11. 6. He that cometh unto God, must believe that he is; that is, that he is really, as good, as gracious, as glorious, as excellent, as constant, &c. as his word reports him to be. And that he is a rewarder of them that diligently seek him. Mark 11. 24. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. In the Greek it is *α. β. γ. δ. ε. ζ. η. θ. ι. κ. λ. μ. ν. ξ. ο. π. ρ. σ. τ. θ. ι. κ. λ. μ. ν. ξ. ο. π. ρ. σ. τ.* in the Presenttense, *Ye do receive them*, to shew the certainty of receiving them: You shall as certainly receive the good things that believingly you ask in Prayer, as if you had them already in your hand. God will never let the hand of Faith go empty away in Prayer: Faith is Gods darling, and he never fails to give it a worthy portion, a *Benjamins* portion, a *Hannabs* portion, a double portion, James. 1. 5, 6, 7. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like

a wave of the Sea, driven with the wind, and tossed. For let not that man think, that he shall receive anything of the Lord. He that prayeth doubtingly, shuts the Gates of Heaven against his own Prayers.

It is reported in the life of Luther, that when he prayed, it was (*Tanta reverentia ut si Deo, & tanta fiducia ut si amico*) with so much reverence, as if he were praying to God; and with so much boldnesse, as if he had been speaking to his friend. Faith in Prayer, makes a man divinely familiar, and bold with God in Prayer. That Prayer that hath not the image and stamp of Faith upon it, is no Prayer in Divine account. The sweetest flowers of Paradise, are onely acceptable to God, as they are tendered to him by a hand of Faith.

Augustus, when a poor man came to present a Petition to him, with his hand shaking and trembling out of fear, the Emperor was much displeased, and said, *It is not fit that any should come with a Petition to a King, as if a man were giving meat to an Elephant, that is, afraid to be destroyed by him.*

Verily, Jehovah loves to see every one of his Petitioners to come to him with a stedfast Faith, and not with a trembling Hand. Christ gets most glory, and the Soul

Unbelief is virtually all ill, therefore fight especially against it.

Interpretation
Faith is an Omnipotent grace, it works wonders in Heaven, & in the Earth. Such working prayer as sets all the faculties of the soul, and all the graces in the soul at work, alway speeds; it fails not of winning the day, of carrying the Crown.

Soul gets most good, by those Prayers that are accompanied with the actings of Faith.

Thirdly, To pray in a right manner, is to pray intently, fervently, earnestly. So *Jam. 5. 16.* *The effectual fervent prayer of a righteous man availeth much:* or as the Greek hath it, *The working Prayer*; that is such Prayer as sets the whole man a work; the word signifies, such a working as notes the liveliest activity that can be. As Physick kills the body, if it work not; so doth Prayer the soul, if it be not working-prayer. As a painted fire is no fire, a dead man no man; so a cold prayer is no prayer: In a painted fire there is no heat, in a dead man there is no life; so in a cold prayer there is no omnipotency, no devotion, no blessing. It is not cold, but working-prayer, that can lock up Heaven three years, and open Heavens gate at pleasure, and bring down the sweetest blessings upon our heads, and the choicest favors into our hearts. Cold Prayers are as Arrows without heads, as Swords without edges, as Birds without wings, they pierce not, they cut not, they rise not up to Heaven: Cold Prayers do always freeze before they reach to Heaven. So *Jacob* was earnest in his wrestling with God. *Let me alone,* sayes God:

I will not let thee go, except thou bless me, says Jacob. Jacob, though lamed, and hard laid at, will not let the Lord go without a blessing: Jacob holds with his hands, when his joynts were out of joynt; and so as a Prince prevails with God. Jacob prayes and weeps, and weeps and prayes, and so prevails with God. *Hos. 12. 4. Yea, he had power over the Angel, and prevailed; he wept and made supplication unto him, &c.* It is not the labor of the lips, but the travel of the heart; it is not the pouring forth a flood of words, but the pouring out of the soul, that makes a man a Prince, a prevailer with God. A man that would gain victory over God in Prayer, must strain every string of his heart; he must in beseeching God, besiege him, and so get the better of him; he must strive in Prayer, even to an agony; he must be like importunate beggars, that will not be put off with frowns, or silence, or sad answers. Those that would be masters of their requests, must with the importunate Widow, presse God so far, as to put him to the blush; they must with a holy impudence (as *Basil speaks*) make God ashamed to look them in the face, if he should deny the importunity of their souls. An importunate soul will never cease till he speed, he will de-
vout

Gen. 32. 24.
to 27.

The Jewes have a saying, that since the destruction of Jerusalem, the door of prayers hath been shut, but the door of tears was never shut, saith one.

Rom. 15. 30.
anagoran

Str. The word signifies to strive to the shedding of blood.

Luke 18. 5.

καταλαβέτω

Buffet me, or beat me down with her blows, as wrestlers beat down their adversaries with their fists or clubs.

*Oratio brevis
penetrat calum,
saith one.*

The Jewes
write upon
the walls of
their Syna-
gogues, this
sentence, that
prayer with-
out the in-
tention of the
mind, is but
as a body
without a
soul. You
know how to
apply it.

Ierom speaks
of certain ho-
ly women in
his time, that
they seemed
in their fer-
vent affecti-
ons to joyn
with the holy
company of
Heaven.

your all discouragements, yea, he will turn discouragements into encouragements, as the woman of *Canaan* did, till Christ sayes, *Be unto thee, O Soul, as thou wilt.* As a body without a soul, much wood without fire, a bullet in a gun without powder; so are words in Prayer, without fervency of Spirit. The hottest Springs send forth their waters by ebullitions.

I have read of one, who being sensible of his own dulnesse and coldnesse in Prayer, chid himself thus; What? dost thou think that *Jonah* prayed thus, when he was in the belly of Hell; or *Daniel*, when he was in the Lyons den? or the Thief when he was upon the crosse? And I may adde, or the three Children when they were in the fiery furnace? or the Apostles when they were in bonds and prisons? O that Christians would chide themselves out of their cold Prayers, and chide themselves into a better, and a warmer frame of spirit, when they make their Supplications before the Lord. An importunate Soul in Prayer, is like the poor begger, that prayes and knocks, that prayes and waits, that prayes and works, that knocks and knits, that begs and patches, and will not stir from the door, till he hath an alms. And verily, he that is good

good at this, will not be long a begger in grace; God will make his heart, and his cup to overflow.

Fourthly, To pray in a right manner, is, To pray assiduously, constantly, as well as fervently, *Luke 18. 1.* And he spake a parable unto them, to this end, that men ought alwayes to pray, and not to faint; or as it is in the Greek, not to shrink back, as sluggards in work, or cowards in war. Now men pray alwayes, first, when their hearts are alwayes prepared to pray, or in a praying frame: Secondly, When they do not omit the duty, when it is to be performed; or when they take hold on every opportunity, to pour out their souls before the Lord. *1 Thes. 5. 17.*

Pray without ceasing. A man must alwayes pray habitually, though not actually, he must have his heart in a praying disposition in all estates and conditions, in prosperity and adversity, in health and sicknesse, in strength and weaknesse, in wealth and wants, in life and death. So in *Ephes. 6. 18.* *Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints.* Our daily weaknesse, our daily wants, our daily fears, our daily dangers, our daily temptations, &c. be-speak our

I i

daily

Latini. i. e.
Non desagitati.
Cornelia Lap
To pray al-
wayes, is to
pray in
every oppor-
tunity.

Semper orat
qui bene semper
agit.

To pray al-
ways, is to
pray *Omnia*
tempore.

Prayer, saith
one is *Flagel-*
lum Diaboli.

ωρεζαπτ
πρως.

Augustine
usual with
was, That
when Christ
came, he
might find
him (Aug: re-
cantem, aut
pradicantem)
either pray-
ing or prea-
ching.

As a hungry
man eats, as if
he had never
eat before.

daily Prayers. Rom. 12. 12. Rejoicing in
hope, patient in tribulation, continu-
ing instant in Prayer. It is a Metaphor
taken from dogs that hunt, that will
not give over the game, till they have
got it. A dog of all Creatures is best
able to endure hunger, he will run from
place to place, and never leave till he
hath got his prey: So a childe of God
in his hunting after God, Christ, Grace,
Peace, Mercy, Glory, never gives over
till he hath found his heavenly prey,
Cant. 3. 4. At length I found him whom
my soul loved; I held him, and would not
let him go. The Spouse never left hun-
ting after her beloved, till she had found
him. Gracious souls reckon that they
have nothing, till they speed in the things
they sue for; they pray as if they had
never prayed, and think that they have
done nothing, till they have done the
deed. It is observed by some, of Pro-
phetes, that he was wont to give certain
Oracles; but it was hard to make him
speak, and deliver them, but he would
turn himself into several shapes and
forms; yet if they would hold out, and
presse him hard, without fear, into what-
soever form or shape he appeared, they
were sure to have satisfactory Oracles.
So if we will continue constant in our
wrestling with God for blessings, though
God

God should appear to us in the form or shape of a Judge, an Enemy, a Stranger, &c. yet still to presse him hard for mercy, verily, mercy will come at the long run, and we shall say, That it is not in vain for men to hold on praying, though God for a time delays giving the particular favors they sue for. As that Emperor said; (*Oportet Imperatorem stantem mori*) It behoves an Emperor to die standing: So may I say, *Oportet Christianum mori precantem*, It behoves a Christian to die praying.

Fifthly, To pray in a right manner, is to pray sincerely, *Psal. 17. 1. Give ear unto my prayer, that goeth not out of feigned lips*; or, as it is in the Hebrew, without lips of deceipt. *Psal. 145. 18. The Lord is nigh unto all them that call upon him: To all that call upon him in truth.* Your heart and tongue must go together, word and work, lip and life, prayer and practise, must eccho one to another, or else all will be lost; God lost, Christ lost, Heaven lost, and the Soul lost for ever. It is not the greatnesse of the voice, nor the multitude of words, nor the sweetnesse of the tone nor studied notions, nor eloquent expressions, that takes *Jehovah*, but truth in the inward parts. When the *Athenians* would know of the Oracle, the cause of

I 12.

their

Hypocrites are inconstant in their prayers, Job. 7. 10. they are only at it by fits and starts; they are only constant in inconstancy.

כלה טהרה
טומא

The very heathen Gods would be served in white, the very emblem of purity.

Psa. 51. 6.

A Gentlewoman being in her Parlor in Meditation and Prayer, cryed out, O that I might ever enjoy this sweet communion with God, and never change it. The first part of her wish is precious, in the latter part of the wish (lik Peter) she said she knew not what.

their often unprosperous successes in battel against the *Lacedemonians*, seeing they offered the choicest things they could get, in sacrifice to the gods, which their enemies did not; The Oracle gave them this answer, That the gods were better pleased with their inward supplication, without ambition, then with all their outward pomp in costly sacrifices. Ah Souls the reason why you are so unsuccessfull in your religious duties and services, is, Because you are no more sincere and upright in them; were there more singleness, and sincerity of heart in your duties, you would have surer and sweeter returns from Heaven.

One reports of *Joachim*, the Father of the Virgin *Mary*, that he would often say (*Cibus & potus mihi erit oratio,*) Prayer is my meat and drink. Ah Christians, the more sincere you are, the more will Prayer be your meat and drink; and the more prayer is a delight and pleasure to you, the more will you be the pleasure and delight of God, who delights in those that delight in his service, and that count his work better then wages. It was more troublesom to *Severus* (the Emperor) to be asked nothing, then to give much; when any of his Courtiers had not made bold with him,

him, he would call him and say, (*Quid est cur nihil petis? &c.*) What meanest thou to ask me nothing? So sayes Christ, to upright souls; *Hitherto have ye asked nothing: Ask and ye shall receive, that your joy may be full, John 16. 24.* Christ hath a full purse, a noble heart, and a liberal hand.

The fourth Requisite

IN Prayer, is this, viz. Your Prayer must be *ad bonum*, to a good end; it must be to the glory of God, and to the internal and eternal advantage of your own and others souls. The chiefest end; the white, the mark at which the soul must aim in Prayer, is Gods glory. *Whatever ye doe, doe all to the glory of God.* When God crowns us, he doth but crown his own gifts in us; and when we give God the glory of all we doe, we doe but give him the glory that is due unto his Name; for he works all our works in us, and for us. God measures all mens actions by their ends; if their end be good, all is good; if the end be naught, all is naught: The end determineth the action. All actions of worship are good or bad, as the mark is at which the soule aimeth. He that makes God the object of Prayer, but not the end of Prayer, doth

Maximiliane
Most to was,
(*Teus mensu-
ram, & respice
finem*) Keep
thy self with
in compasse,
and have al-
wayes an eye
to the end of
thy life and
action.

Lord, saith
Aufine, what
 ever thou hast
 given, take all
 away, only
 give me thy
 self.

Isa. 1. 11.

Zech. 7. 5.

Amos 5. 22.

Hos. 7. 14.

Many Hear-
 theus, as *Ari-*
stides, *Cato*,
Themistocles,
 with divers
 others, did
 unfeignedly
 many great
 services for
 the common
 good, and not
 for their own
 gain, but yet
 they could
 not hit the
 mark, the
 white; Divine
 glory, and so
 their most
 glorious ac-
 tions were but
 glorious fires,
 and would
 never turn to
 their souls ac-
 counts.

but loose his Prayer, and take pains to
 undoe himself. God will be all in all, or
 he will be nothing at all; he will be *A-*
lexander or *Nemo*, he will be both the
 object and the end of Prayer, or else he
 will abhor your Prayer. Those Prayers
 never reach his ear, they are never lodg-
 ed in his bosom, that are not directed to
 his glory. The end must alwayes be as
 noble as the means, or else a Christian
 acts below himself, yea, below his very
 Reason.

Ah Christians, it is not a flood of
 words, nor high strains of wit, nor vehe-
 mency of affections in Prayer, but holy
 and gracious ends that will render prayer
 acceptable and honourable to God, com-
 fortable and profitable to your selves and
 others; yea, the directing of one prayer
 to Divine glory, doth more torture and
 torment Satan, then all the prayers in the
 world, that are directed to ends below
 Divine glory. It is not simply prayer,
 but the souls aiming at Divine glory in
 prayer, that adds to Christs Crown, and
 Satans Hell.

And thus I have shewed you all the
 Requisites of Prayer, even of such Prayer
 as accompanies salvation. I shall now
 proceed to some other particulars for the
 further and fuller opening of this truth.

The

The second Property.

SEcondly, That Prayer that accompa-
 nies salvation, betters the whole man;
 by it faith is encreased, hope strengthened,
 the Spirit exhilarated, the heart pacified,
 the conscience purified, temptations van-
 quished, corruptions weakned, the affec-
 tions inflamed, the will more renewed,
 and the whole man more advantaged.
 Prayer is a spiritual chair, wherein the
 soul sitteth down at the feet of the Lord,
 to receive the influences of his grace.
 Prayer is the Regal Gate, by which the
 Lord entreth into the heart, comforting,
 quieting, strengthening, quickning, and
 raising of it. The Scripture affords us a
 cloud of witnesses to prove this truth, but
 I appeal to Praying Saints. Ah tell me,
 tell me, praying souls, have not you, doe
 not you find it so? I know you have and
 doe, and that is it that makes Prayer's
 Pleasure, a Paradise unto you.

It was sweet
 laying of one
 O Lord, I
 ver come to
 thee, but by
 thee, I never
 gne from
 thee without
 thee.

The third Property.

THirdly, You may judge what Prayer
 that is that accompanies salvation,
 by considering the difference that is be-
 twixt the Prayers of the godly and the
 wicked. Now the Difference between the

Prayers of the one, and the other, I shall shew you in the following particulars.

The first Difference.

It is a notable saying Luther hath upon the 120 Psalm, Often & willingly, saith he, doe I inculcate this, that you should shut your eyes, and your ears, and say, You know no God out of Christ, none but he that was in the lap of Mary, and suckled her. He means none out of him.

First, Gracious souls doe trade and deal with God in Prayer only upon the account and credit of Christ. They beg mercy to Pardon them, and grace to Purge them, and balm to heal them, and Divine favour to comfort them, and power to support them, and wisdom to counsel them, and goodnesse to satisfie them, but all upon the account of Christs blood, of Christs righteousness, of Christs satisfaction, and of Christs intercession at the right hand of the Father, *Revs. 4. 10, 11.* They seek the Father in the Son, they present their suites alwayes in Christs name, for so is the will of Christ: *John 14. 13, 14.* And whatsoever ye shall ask in my name, that will I doe, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will doe it. *John 15. 16.* Whatsoever ye shall ask of the Father in my Name, he will give it you. *Chap. 16. 23.* Verrily I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you. *In dom. de. virginit.* The Greek is pregnant, and may be read not only whatsoever, but also *How many thingssoever ye shall*

shall ask or beg of the Father in my Name, he will give them to you. There is no admission into Heaven, except we bring Christ in our arms. Ephes. 2. 18. For through him we both have access by one Spirit, unto the Father. The Greek word signifies *A leading by the hand*, it is an allusion to the custom of Princes, to whom there is no passage, unlesse we be brought in by one of the Favorites.

Plutarch reports, That it was wont to be the way of some of the Heathens, the Molossians, when they would seek the favour of their Prince, they took up the Kings Son in their arms, and so went and knelt before the King.

Ah Christians, Christ is near & dear unto the Father, the Father hath determined to give out all his loves and favors through his Son; if you bring Christ in the arms of your Faith, you gain the Fathers heart, and in gaining his heart, you gain all. The Fathers Mercies melt, his Bowels rouse, his Heart turns, his compassions are kindled, upon the sight of his Sons Merits and Mediation. As Joseph said to his Brethren, *Ye shall not see my face, unless you bring your Brother Benjamin*: So sayes God, *you shall not see my face unless you bring the Lord Jesus with you.*

Now gracious Souls, in all their Pray-

εὐχαριστία

As no access, so no acceptance without Christ. Eph. 1. 6. Wherein he hath made us accepted in the beloved.

As Jacob said, *See not my face except you bring Benjamin with you*, so sayes God, *see not my face, except you bring Jesus with you*. Gen. 45. 20. 10 34.

And as David said to Abner, *2 Sam. 3. 13.*

This Pharisee
was like the
Egyptian
Temple, pain-
ted without,
and spotted
within; var-
nish without,
and vermin
within.

ers, they present Jesus Christ before the Father, and upon his account they desire those things that make for their external, internal, and eternal good. Ah but vain men treat and trade with God in Prayer, upon the account of their own worth, righteousness, worthiness, and services, Isa. 58. 2, 3. *Yet they seek me daily, and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God. They ask of me the Ordinances of Justice, they take delight in approaching to me: Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?* Here you see they stand upon their own practises, and services, and expostulate the case with God in an angry manner, because God did not answer their hypocritical performances. So the proud Pharisee stands in Prayer upon his own worthiness, and righteousness. Luk. 18. 11, 12. *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.* So did those Hypocrites in Mat. 6. 16, 17. stand very much upon their outward services and performances though they were but shining sins, but filthy rags.

The second Difference.

SEcondly, Souls truly gracious, pray more to get off their sins, then they do not get off their chains. Though Bonds did attend *Paul* in every place, as himself speaks, yet he never cries out, O wretched man that I am, who shall deliver me from my Bonds, but *O wretched man that I am, who shall deliver me from my sins, from this body of death?* *David* cries not, *Peris*, but *Peccaui*, Nor I am undone, but I have done foolishly: But wicked men strive in Prayer, more to get off their chains, then to get off their sins, more to be delivered from enemies without, then lusts within, more to get out of the Furnace, then to be delivered from their spiritual bondage; as the Scriptures in the Margent do evidence.

Acts 10. 23.

Rom. 7. 23.

Psal. 51.

Psal. 78. 34.

Zech. 7. 5, 6, 7.

Isa. 26. 16, 17.

The third Difference.

THirdly, The Stream and Cream of a gracious Mans spirit, runs most out in Prayer, after spiritual and Heavenly things, as is abundantly evident by those Prayers of the Saints that are upon record throughout the Scripture: But the Stream and Cream of vain mens spirits

Psal. 4. 6, 7.

Eccl. 17. 4.

spirits in Prayer runs most out after poor, low, carnal things, as you may see in comparing the following Scriptures together, *Hof. 7. 14. Zach. 7. 3, 6, 7. Jam. 4. 3, &c.*

The fourth Difference.

Fourthly, A gracious Soul looks and lives more upon God in Prayer, then upon his prayer : He knows, though Prayer be his Chariot, yet Christ is his food : Prayer may be a staff to support him, but Christ is that Manna that must nourish him ; and upon him he looks, and lives. *Psal. 5. 3. In the morning will I direct my prayer unto thee, (or Martial, and set in order my Prayer, as it is in the Hebrew) and will look up (or look out, as it is in the Hebrew) as a watchman looks out to discover the approaches of an enemy :* But vain men, they live and look more upon their Prayers, then they do upon God ; Nay, usually they never observe what returns they have from Heaven ; they are like those that shoot Arrows, but do not minde where they fall : Wicked men think it is Religion enough for them to pray, and to look after their prayers, to see how their prayers speed is no Article of their Faith : But a gracious Soul is of a more noble

לך אעדר
ואצפה

In Pihil.

noble spirit, when he hath prayed he will stand upon his watch-tower and observe what God will speak. *Psal. 85. 8. I will bear what God the Lord will speak; for he will speak peace unto his people, and to his Saines: But let them not return to folly; or as the Hebrew may be read, And they shall not return to folly, Veal iasubun le Chislah.* Wicked men would have God to be all care to geare what they desire, when themselves have never an ear to bear what he speaks. But deaf ears shall always be attended with dumb answers. Justice always makes mercy dumb, when sin hath made the sinner deaf.

The fifth Difference.

Fifthly, No discouragements can take gracious Souls off from Prayer, but the least discouragements will take off carnal hearts from Prayer, as you may see in the following Scriptures compared together, *Psal. 40. 1, 2. & 44. 10. to 23. Matth. 15. 21. to 29. Mal. 3. 14. Isai. 58. 1, 2, 3. Amos 8. 3, 4, 5, &c.*

When one of the ancient Martyrs was terrified with the threatnings of his Persecutors, he replied, *There is nothing (saith he) of things visible, nothing of things invisible, that I fear, I will stand to*

אני שמע

I will listen
and lay my
obedient ear
to what the
Lord shall
speak.

*Aristotle, tho
a Heathen,
could say,
That in some
cases a man
had better
lose his life,
then be co-
wardly. Ethic.
3. 6. 1.*

my profession of the name of Christ; and contend earnestly for the faith once delivered to the Saints; come on it what will. It is neither the hope of life, nor the fear of death, that can take a real Christian off from prayer. He is rather raised then dejected, he is rather quickned then discouraged by delays or denials; he will hold up and hold on in a way and course of prayer, though men should rage, and Lyons roar, and the Furnace be heat seven times hotter, &c. But it is not so with carnal hearts, Job 27. 9, 10.

The sixth Difference.

In his course his heart is in his prayer, he finds by experience that the heart is the Primus mobile, the great wheele that moves all other wheels. It is the chief Monarch in the Isle of Man.

Sixthly, When a gracious man prayes, he hath his heart in his Prayer, when he falls upon the work, he makes heart-work of it. So David, Psal. 42. 4. *When I remember these things, I pour out my heart.* So Hannah, 1 Sam. 1. 13. *I am a woman of a sorrowful spirit (said she) and have poured out my soul before the Lord.* So the Israelites in 1 Sam. 7. 6. *Poured out their souls like water before the Lord.* So the Church in Isa. 26. 8, 9. *The desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.* Gracious Souls know that

that no Prayer is acknowledged, accepted, and rewarded by God, but that wherein the heart is sincerely and wholly. It is not a piece, it is not a corner of the heart, that will satisfie the Maker of the heart. The true Mother would not have the childe divided: As God loves a broken and a contrite heart, so he loaths a divided heart. God neither loves halting, nor halving, he will be served truly and totally. The Royal Law is, *Thou shalt love and serve the Lord thy God, with all thy heart, and with all thy soul.* Among the Heathens, when the Beasts were cut up for Sacrifice, the first thing the Priest looked upon, was the heart; and if the heart was naught, the Sacrifice was rejected. Verily, God rejects all those Sacrifices wherein the Heart is not.

Now wicked men are heartlesse in all their Services, in all their Prayers, as you may see in comparing the following Scriptures together, (I shall not transcribe the words, because I must cut short the work,) *Isai. 29. 13. Matth. 15. 7, 8, 9. Ezek. 33. 30, 31, 32. Zach. 7. 4, 5, 6. 2 Chron. 25. 1, 2.* As the body without the soul is dead, so Prayer, without the heart be in it, is but dead Prayer in the eye and account of God. Prayer is onely lovely and weighty,

The voyce of
God is *Damibi cor.*

The heart as
a Prince gives
Laws to all o-
ther members
The heart is
Christs bed
of spices, it is
his Presence
Chamber, it is
his Royal
Throne, it is
one of those
four keyes
that God
keeps under
his own gin-
dle.

Prayer with-
out the heart,
is but an
empty ring, a
rinking him-
bal.

weighty, as the heart is in it, and no otherwise. It is not the lifting up of the voice, nor the wringing of the hands, nor the beating of the breasts, but the stirrings of the heart, that God looks at in Prayer. God hears no more then the heart speaks; if the heart be dumb, God will certainly be deaf. No Prayer takes with God, but that which is the travel of the heart.

The seventh Difference.

Dan. 9. 9.
Nehem. 10.
compared.
Rom. 8. 26.
οὐκ ἔστιν ἡμῶν
ἀλλὰ τοῦ ἁγίου
πνεύματος Help
eth together,
or helps us at
the Nurse
doth the lit-
tle Child.
Prayer is the
breath of the
Spirit, &c.

Seventhly, Gracious Souls usually come off from Prayer, with hearts more disengaged from sin, and more vehemently set against it: The precious communion that they have with God in Prayer, the sweet breathings of God into their hearts, whilst they are a breathing out their requests in his ears, and the secret assistance, stirrings, and movings of the Spirit upon their souls in Prayer, arm them more against sin, and makes them stand upon the highest terms of defiance with sin. How shall I do this or that wickedness against God: Says the praying soul, O I cannot, I will not do any thing unworthy of him, that hath caused his glory to passe before me in Prayer.

Ah but wicked men come off from Prayer

Prayer with hearts more encouraged to sin, and more resolved to walk in ways of sin. Prov. 7. 14, 15 to 24. *I have Peace offerings with me ; (saith the Harlot) This day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. Come let us take our fill of love, until the morning ; let us solace our selves with loves. So in Jer. 7. 9, 10. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, And come and stand before me in this house, which is called by my Name, and say, We are delivered to do all these abominations ? Wicked men are like Lewis, King of France, that would swear and then kisse the crosse, and then swear more bitterly, and then kisse the crosse : So they sin and pray, and pray and sin ; and the more they pray, the more easily, resolutely, and impudently do they sin. They make use of Prayer to charm their Consciences, that so they may sin with more pleasure, and lesse regret. Ah what pains do such sinners take to go to Hell, and to arm their Consciences against themselves in that day, wherein they shall say, There is no help, there is no hope !*

כרוה דרי

Be drunken with loves, which shews her unsatiable lusts.

Mr. Shepberd in his Sincere Convert, speaks of such a Monster, yea, this age is full of such Monsters, that have no pty upon themselves.

K k

The

The eighth Difference.

Psal. 35. 13.
My Prayer re-
turned into
my own bo-
some-
Isa. 26. 8, 9.

Mat. 23. 23.
The vertue of
some lieth in
the spectators
eyes.

Eightly and lastly, Gracious Souls do more eye and observe, how their own hearts are wrought upon in Prayer, then how others hearts are wrought upon. When they pray, they look with a curious eye upon their own spirits, they look with a narrow eye upon their own hearts, and observe how they are affected, melted, humbled, quickned, raised, spiritualized, and bettered by Prayer: But vain men as they pray to *be seen of men*; so they eye most how others like their prayers, and are affected and taken with their prayers; they are most critical in observing what operations their prayers have upon others hearts, but never minde (to any purpose) how they operate upon their own hearts; a worse plague cannot befall them.

And thus I have indeavored to shew you what a wide difference there is betwixt the Prayers of the godly, and the ungodly; and by this, as by the former particulars laid downe, you may see what Prayer that is that accompanies Salvation.

Now, in the seventh place, I shall shew you what Perseverance that is that ac-

com-

companies Salvation, and that I shall do in these following particulars.

The first Property.

First, That Perseverance that accompanies Salvation, is Perseverance in a holy Profession. *Heb. 4. 14.* Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God: Let us hold fast our profession by a strong hand, or by a hand of holy violence So in *Chap. 10. 23.* Let us hold fast the profession our faith without wavering (or as it is in the Greek, without tilting, or tossing to one side or other) for he is faithful that promised. Therefore let no temptation, affliction, opposition, or persecution, take us off from our holy Profession, but let us hold our Profession with a forcible hand, yea, with both hands, in the face of all difficulties, dangers, and deaths. As *Cynegirus*, the *Asbenian* Captain, did the ship that was laden with the rich spoil of his Country.

ἀνδραγαθία.

ἀνδραγαθία signifies a forcible holding, a holding with both hands.
ΑΝΑΓ.

K k 2

The

The second Property.

So Col. 1. 23.

1 Tim. 2. 15.

Heb. 13. 1.

& 11. 13.

These all died
in faith, or as
it is in the
Greek, They
all died ac-
cording to
faith, that is,
persevering in
faith.

It is a Rule in
the Civil Law
(*Nec videtur
aliam si quid
superfit quod
agatur*) That
nothing seems
to be done, if
there remain
ought to be
done. Let a
man do never
so much, if he
doe not per-

SEcondly, That Perseverance that
accompanies Salvation, is a Perseve-
rance in holy and spiritual Principles :
It is an abiding in love, *John 15. 9, 10.*
And an abiding in faith and hope,
1 Cor. 13. 13, &c. Perseverance is not
a particular distinct Grace of it self ;
but such a Vertue as crowns all vertue ;
it is such a Grace as casts a general glo-
ry and beauty upon every grace : It is
a Grace that leads every grace on to
perfection.

To persevere in holy and heavenly
Principles, is, To persevere in Belie-
ving, in Repenting, in Mourning, in
Hoping ; It is to persevere in Love, in
Fear, in Humility, In Patience, in
Self-denial, &c. Now it is this perse-
verance in holy and gracious Principles
that accompanes Salvation, that leads
to Salvation. No grace, no, not the
most sparkling and shining grace, can
bring a man to Heaven of it self, with-
out Perseverance ; not Faith, which is
the Champion of Grace, if it faint and
fail ; not Love, which is the Nurse of
Grace, if it decline and wax cold ; not
Humility, which is the adorning and beau-
tiful, of Grace, if it continue not to the
end,

end ; not Obedience, not Repentance, not Patience, nor no other Grace, except they have their perfect work. It is Perseverance in Grace that crowneth every Grace, and every gracious Soules with a crown of glory at last. *Revel. 2. 10. Be thou faithful to the death, and I will give thee a crown of life.* Such as onely believe for a time, and repent for a time, and love for a time, and rejoyce for a time, and hope for a time. &c. But do not persevere and hold out, will be doubly miserable in the day of vengeance. Perseverance is the accomplishment of every Grace, without it, he that fights cannot hope to overcome ; and he that for the present doth overcome, cannot look for the Crown, unlesse he still perseveres and goes on conquering, and to conquer, till he findes all his enemies slain before him.

Severe, he will be found to have done nothing.

As all Hypocrites onely doe.
John 6. &c.

The third Property.

THirdly, That Perseverance that accompanies Salvation, is, An abiding or continuing in the Word or Doctrine of Christ. *John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.* *John 2. 14. I have written unto you young men, because ye are strong, and*

You must persevere and hold fast the faith of the Gospel, without wavering in it, or starting from it. You must be as the Centre, or as Mount Sion, steadfast and unmove-

The Tabernacle was covered over with red (and the purple feathers tell us, that they take that habit for the same intent) to note, That we must defend the truth, and abide by the truth, even to effusion of blood.

Nero's first five years were famous, but afterwards who more cruel?

the Word of God abideth in you. Vers. 24. Let that therefore abide in you, which you have heard from the beginning; if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father. 2 John 9. Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God: He that abideth in the Doctrine of Christ, he hath both the Father and the Son. None shall receive the end of their faith, the salvation of their Souls, but those that hold fast the Doctrine of Faith, soundly, sincerely, and entirely, to the end. John 8. 31. If ye continue in my word, then are ye my Disciples indited. It is the End that crowns the action, as the Evening crowns the day, as the last act commends the whole Scene. It is not enough to begin well, except we end well, the beginning of Christians is not so considerable as the end. *Manasseh* and *Paul* began ill, but ended well? *Judas* and *Demas* began well, but ended ill. It is not the knowledge of the Doctrine of Christ, nor the commending of the Word of Christ, but the abiding in Christs Word, the continuing in Christs Doctrine, that accompanies Life and Glory, and that will render a man happy at last. Such that with *Hymeneus* and *Alexander*, put a way,

way, or make shipwrack of the Doctrine of Faith, of the Word of Faith, shall by the Lord, or his people, or by both, be delivered unto Satan, that they may learn not to blaspheme: Usually the end of such, is worse then the beginning. Double damnation attends those that begin in the Spirit, and end in the Flesh.

The fourth Property.

Fourthly and lastly, That Perseverance that accompanies salvation, is a Perseverance in holy and gracious actions and motions; it is a continuing in pious duties, and Religious services. The life of a Christian consists in motion, not in session. A Christians Emblem should be an house moving towards heaven, he must never stand still, he must alwayes be a going on from faith to faith, and from strength to strength. When Saints have done their work in this life, they shall sit upon Thrones in a better life. Perseverance is a going on, a holding out in ways of Piety and Sanctity. *Acts 1. 14. These all continued with one accord, in Prayer and supplication. Chap. 2. 42. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in Prayer. Ver. 46. And they continued daily with one accord in the*

R k 4

Tem-

1 Tim. 1. 19, 20.

1 Cor. 5. 5.

1 Pet. 2. 20, 21, 22.

2 Tim. 3. 13.

Phil. 3. 10. to 14.

Isa. 40. ult.

Non progredi est regredi.
Not to goe forwards, is to go backwards.

Acts 13. 43. & 14. 22.

ἁπλῶς, or ἁπλῶς, signifying a continuance in prayer and supplication, with an invincible & strong constancy.

There was a
Temple of
Concord
among the
Heathens, and
shall it not be
found among
Christians that
are the Tem-
ple of the
Holy Ghost?

Pfal. 44. 16.
1020.

Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart. 1 Tim. 5. 5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and Prayers, night and day. Rom. 12. 12. Continuing instant in Prayer. Christians must work hard in a Wildernesse, before they sit down in Paradise. They must make a constant Progress in holiness, before they enter into happiness. It is the excellency of Perseverance, that it keeps a Christian still in motion God-wards, Heaven-wards, holinesse-wards. It is a grace that quickens a man to motion, to action; it keeps a man still going, still doing. And motion is the excellency of the Creature, and the more excellent any Creature is, the more excellent is that Creature in its motions; as you may see in the motions of the Celestial Bodies, the Sun, Moon, and Stars, Perseverance is a perpetual motion in ways of grace and holinesse. Perseverance will make a man hold up, and hold on in the work and wayes of the Lord, in the face of all impediments, discouragements, temptations, tribulations, and persecutions. As the Moon holds on her motion, though the Dogs bark, so Perseverance will make a Christian hold on in his holy and heavenly motions, though vain men bark and bite, &c. And

And thus I have shewed you what Perseverance that is that accompanieth salvation.

Now in the eighth place, I shall shew you (very briefly)

1 That Hope doth accompany salvation.

2 What that Hope is that doth accompany salvation.

1 That Hope doth accompany salvation, these Scriptures speak it out. *Rom.*

8. 24. For we are saved by hope. Gal. 5. 5.

For we through the Spirit, wait for the hope of righteousness by faith. Eph. 1. 18.

The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.

1 Thess. 5. 8. But let us who are of the day, be sober, putting on the breast-plate of faith, and love, and for an Helmet the hope of salvation. Tit. 3. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. Chap.

1. 2. In hope of eternal life, which God that cannot lye, promised before the world began.

By all these Scriptures it doth fully appear, that Hope doth accompany salvation, it doth border upon eternal life.

The second thing that I am to shew you, is, What Hope that is that doth accom-

The eighth and last thing that accompanieth salvation, is Hope. I shall gather up what I have to say concerning Hope, into as narrow a compasse as I can, being unwilling to tire the Readers patience, and my own spirits.

The Philosophers excluded Hope out of their Catalogues of virtues, numbring it among the perturbations. But God by his word hath taught us better.

*Spes est expectatio eorum
quæ verè à Deo
promissa fides
credidit. Calv.*

1 Tim. 6. 17.
This very title
The God of
Hope, may
serve as a so-
vereign anti-
dote against
the blackest
and horriest
temptations;
for why should
any despair of
his mercy
who hath
proclaimed
himself to be
the God of
Hope?

*Spes est virtus
quæ inclinamur
ad expectationē
eorum quæ De-
us ac diu pro-
misit. Perkins.*

company salvation, that comprehends salvation; and that I shall doe with as much brevity and Perspicuity as I can, in the following particulars.

First, That Hope that accompanies salvation, is a grace of God whereby we expect good to come, patiently waiting til it come.

1 I call it a grace of God, because he is the Donor of it, and therefore he is called the God of Hope, *Rom. 15. 13.* *Now the God of hope fill you with all joy and peace in believing,* Now God is called the God of Hope, because he is *Objective*, the only Object of our Hope, and he is *Effective*, the only Author and Worker of Hope in the soul. Hope is no natural affection in men; men are not born with Hope in their hearts, as they are born with tongues in their mouths. Hope is nobly descended, it is from above, it is a Heavenly Babe that is formed in the soul of man by the power of the Holy Ghost. And as Hope is no natural affection, so Hope is no moral virtue, which men may attain by their frequent actions; but Hope is the Theological virtue that none can give but God.

2 I say it is a grace of God, whereby we expect good to come; I say good, not evil, for evil is rather feared, then hoped for by any.

The

The Object of this Hope hath four conditions.

1 It must be *Bonum*, Good.

2 *Futurum*, Future.

3 *Possibile*, Possible.

4 *Arduum*, Hard or difficult to obtain.

3 I say Hope is a grace of God, whereby we expect good to come, patiently waiting til it come. Hope makes the soul quiet and patient til it comes to possesse the good desired and hoped for. *Rom. 8.*

25. *But if we hope for that we see not, then doe we with patience wait for it.* The Hebrew word (*Kawah*) that is often Translated Hope, signifies a very vehement intention, both of body and mind, a stretching forth of the spirit or mind, in waiting for a desired good.

Secondly, That Hope that accompanies salvation, is alwayes conversant about holy and heavenly Objects, as about God and Christ. *1 Tim. 1. 1. Paul an Apostle of Jesus Christ, by the Commandment of God our Saviour, and Lord Jesus Christ, which is our hope.* In these words, Christ is set forth as the chief Object of our Hope, because by his merits and mercy, we hope to obtain the remission of our sins, and the eternal salvation of our souls. Sometimes Hope is exercised about the Righteousnesse of Christ.

Gal.

2 Cor. 4. ult. Hope fares well, it keeps a Princes Table, it lives up on Honey and Milk, Oyl and Wine, it lives upon the sweetmeats, the delicates of Heaven, as God, Christ, and Glory. *Psal. 31. 24. & 33. 22. & 38. 17. & 42. 1. & 43. 5. & 39. 7. & 71. 5. & 65. 13.*

The Jewish
Rabbins were
wont to say,
That upon
every letter
of the Law,
there hangs
Mountains of
profitable
matter. Ah
then what a-
buondance of
comfort and
sweetnesse
may hope
find, yea, does
hope find in
the Promises?

Gal. 5. 5. For we through the Spirit, wait for the hope of righteousness by faith. Sometimes Hope is exercised about God the father. 1 Pet. 1. 21. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Jer. 14. 8. O the hope of Israel, the Saviour thereof in time of trouble. Chap. 17. 13. O Lord, the hope of Israel, all that forsake thee shall be ashamed. Ver. 17. Thou art my hope in the day of evil. Sometimes Hope is exercised and busied about the word and Promises. Psal. 119. 49. Remember the word unto thy servant, upon which thou hast caused me to hope. Vers. 81. My soule fainteth for thy salvation, but I hope in thy word. Vers. 114. Thou art my hiding-place, and my shield, I hope in thy word. Psal. 130. 5. I wait for the Lord, my soule doth wait, and in his word doe I hope. Psal. 119. 74. They that fear thee will be glad when they see me, because I have hoped in thy word. Vers. 147. I prevented the dawning of the morning, and cryed, I hoped in thy word. Hope in the Promise will keep the head from aking, and the heart from breaking, it will keep both head and heart from sinking and drowning. Hope exercised upon the promise, brings heaven down to the heart, The Promises are the Ladder by which
Hope

Hope gets up to heaven. Hope in the Promise will not only keep life and soul together, but it will also keep the soul and glory together. Hope in the Promise will support distressed souls, Hope in the Promise will settle perplexed souls, Hope in the Promise will comfort dejected souls, Hope in the Promise will reduce wandering souls, Hope in the Promise will confirm staggering souls, Hope in the Promise will save undone souls. The Promise is the same to Hope, that Hope is to the soul; the Promise is the Anchor of Hope, as Hope is the Anchor of the soul. Look what the breast is to the Child, and Oyl is to the Lamp, that are the Promises to Hope. Hope lives and thrives, as it feeds upon the Promises, as it embraces the Promises. The Promises are the Sweat-meats of heaven, upon which Hope lives. And every degree of Hope brings a degree of joy into the soul, which makes it cry out, Heaven, Heaven.

Again, Hope is exercised about the glory and felicity, the happinesse and blessednesse that is at Gods right hand. *Tit. 2. 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.* Hope makes a man stretch out his neck, and put forth his hand, and look as

ear-

Psal. 42. 5.
& 119. 49, 50.
compared.
Hof. 6. 1, 2.

Rom. 8. 24.
The Promises
are hopes rich
Magazine.

Heb. 11. 13.
Psal. 16. ult.
Tit. 2. 7.
~~we are~~ Looking
for Christs
coming as
earnestly as
men look and
long for the
coming of
some speciall
friends, or as
Inn-keepers
doe for spect-
all guests.

So in Rom. 8.
24, 25.
Col. 1. 27.
Rom. 5. 2. &c.

expetious.

Psal. 40. 4.
Prov. 10. 28.

earnestly for the glorious appearing of Christ, as *Sisera's* Mother did for the happy return of her Son. The hoping Soul is often a sighing it out, Why are his Charriot Wheels so long a coming? *Col. 1. 5. For the hope which is laid up for you in Heaven.* Hope in this place is taken by a Metonymy, for the things hoped for, viz. All that glory and felicity, that blessednesse and happinesse, that is laid up for us in Heaven. So in *Heb. 6. 18. Who have fled for refuge to lay hold upon the hope set before us.* Hope here is put for the object of Hope, viz. Heaven and Happinesse. Hope layes such fast hold (as the Greek word here signifies) upon Heaven and Happinesse, that none shall ever be able to take those precious things out of Hope's hand. So Hope is put for the glorious things hoped for. *Ephes. 1. 18.* And thus you see those precious and glorious objects, about which that Hope that accompanies Salvation is exercised.

Thirdly, That Hope that accompanies Salvation, that comprehends Salvation, that borders upon Salvation, is grounded upon the firmest foundations, to wit, the Promises of God, as hath been fully shewed before; and it is built upon the *Free grace of God*, *1 Pet. 1. 13.*

It is built upon the *infinite and glorious power of God*, Rom. 4. 21. It is built upon the *truth and faithfulness of God*, 2 Tim. 2. 13. These precious and glorious Foundations do bear up the hopes of the Saints, as the three Pillars bore up the hangings in the Tabernacle. A Believers hope is founded upon the Love of Christ, the Blood of Christ, the Righteousness of Christ, the Satisfaction of Christ, and the Intercession of Christ, &c. But the hopes of Hypocrites, and wicked men, are always built upon weak, slender, and sandy foundations; sometimes they build their hopes upon their outward profession, upon their Lamps; though they are empty Lamps; and sometimes upon their duties and services, as the Jews, Scribes, and Pharisees did; and sometimes upon their outward privileges, crying out, *The Temple of the Lord, the Temple of the Lord*; and sometimes they build their hopes upon others good opinion of them; and sometimes upon flashes of joy; and sometimes upon enlargements in duties; and sometimes upon the heat and vigor of their spirits in Religious services, &c. And all these are but sandy foundations, and they that build their hope upon them will certainly fall, and
great

Note.

Mat. 25. 3.
Isa. 58. 1, 2, 3.
Mat. 6.

Every false principle in Religion is a reed of Egypt that will certainly deceive souls at last; therefore take heed of leaning upon any of those reeds

Bernard, Serm.
3. de frag. n.
Sera. Miser.

2 Tim. 1. 11.

great will be their fall. The hopes of the Saints are built upon the surest and the strongest foundations. It was a good saying of one of the Ancients, *I consider (saith he) three things in which all my hope consisteth, to wit, 1. Gods love in my Adoption. 2. The truth of his Promise. And 3. his power of performance. Therefore let my foolish cogitation murmur as long as it list, saying, Who art thou? or, what is that glory? or, by what merits dost thou hope to attain it? For I can answer with sure confidence, I know on whom I have believed; And I am certain, First, That in his love he adopted me. Secondly, That he is true in his promise. And thirdly, That he is able to perform it: This is the threefold cord which is not easily broken.*

Fourthly, That Hope that accompanies salvation, that borders upon Salvation, that comprehends Salvation, that brings Salvation, may be known from all false hopes, by the excellent properties of it, and they are these that follow.

The

The first Property.

OF that Hope that accompanies Salvation, is this, it elevates and raises the heart to live above, where its treasure is: This Hope is from above, and it makes the heart to live above, it is a spark of glory, and it leads the heart to live in glory. Divine hope carries a man to Heaven; for life to quicken him, and for wisdom to direct him, and for power to uphold him, and for righteousness to justify him, and for holiness to sanctify him, and for mercy to forgive him and for assurance to rejoice him, and for happiness to crown him. Divine hope takes in the pleasures of Heaven before hand, it lives in the joyful expectation of them, it fancies to it self (as I may say) the pleasures and joys of eternity, and lives in a sweet anticipation of what it possesseth by Faith. Hopes richest treasures, and choicest friends, and chiefest delights, and sweetest contents, are in the Country above, and therefore Hope loves best to live there most.

Mat. 6. 20, 21.
Phil. 3. 20.
Col. 3. 1.
Mark, wicked
mens hopes
never raise
them as high
as Heaven,
under all
their hopes,
they are as
very enemies,
and as great
strangers to
God, Christ,
and Heaven,
as ever.

L 1

The

The second Property

Dan. 3. 57.
 Psal. 4. 6, 7.
 Heb. 10. 34.
 & 11.
 2 Cor. 4. 15,
 17, 18.

It was a wicked and hopelesse Cardinal that said, He would not leave his part in *Paris*, for a part in *Paradise*.

Rom. 5. 2, 3,
 4, 5.

OF that Hope that accompanies Salvation, is this, It will strengthen the Soul against all afflictions, oppositions, and temptations, *1 Thes. 5. 8.* But let us who are of the day, be sober, putting on the breast-plate of faith, and love, and for an helmet, the hope of salvation. Look as the Helmet defends and secures the head, so doth Hope defend and secure the heart: Hope is a Helmet that keeps off all darts that Satan or the world casts at the Soul. The hopes of heavenly riches made those worthies, in *Heb. 11* to despise the riches of this world; The hopes they had of a heavenly Countrey, made them willing to leave their own Countrey, and to live in the very Land of Promise, as in a strange Countrey. The hopes they had of possessing (at last) a house not made with hands, but eternal in the Heavens, made them willingly and cheerfully to live in deserts, and in mountains, and in dens, and caves of the Earth. The hopes they had of a glorious Resurrection, made them courageously to withstand the strongest temptations, &c. A Saints hope will outlive all fears and cares, all tryals and troubles, all afflictions,

ons, and temptations. Saints have much in hope, though little in hand, they have much in reversion, though but little in possession, they have much in the promise, though but little in the purse. A Saint can truly say, (*Spero meliora*) my hopes are better then my possessions. Hope can see Heaven through the thickest clouds; Hope can see light through darknesse, life through death, smiles through frowns, and glory through misery: Hope holds life and soul together, it holds Christ and the soul together, it holds the Soul and the Promises together, it holds the Soul and Heaven together, and so it makes a Christian to stand and triumph over all afflictions, oppositions, and temptations.

Some are verily perswaded that the want of this Divine hope hath been the reason that many among the heathen have laid violent hands upon themselves. See Plutarch in *Caesar* and *Cato's Lives*. Heb. 11. 10, 14, 16, 25, 32. compared.

The third Property

OF that Hope that accompanies Salvation, is this, It makes the Soul lively and active, *Psal. 119. 166. Lord, I have hoped for thy salvation, and done thy commandments.* Hope puts the soul upon doing, upon obeying. *1 Pet. 1. 3. Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant (or, much) mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

much. Much.

A mans duties and services usually are as his hopes are ; if his hopes are weak & low, so will his services be ; but if his hopes are spirituall, noble, and high, so will his motions and actions be.

Divine hope makes Saints as far excell all other men in their actions, as the Angels doe excell them. Some say hope and fasting are the two wings of prayer. Fasting is but as the wing of a bird, but hope is as the wing of an Angel, bearing our prayers to the Throne of Grace.

It is called a lively hope, because it brings life and comfort into the Soul ; and it is called a lively hope, in opposition to the withering and dying hopes of Hypocrites, and wicked men ; and it is called a lively hope, because it flows from lively causes, viz. The Spirit of Christ, and the Souls union and communion with Christ ; but mainly it is called a lively hope, because it puts the soul upon lively endeavors. Hope will make a man pray as for life, hear as for life, and mourn as for life, and obey as for life, and work and walk as for life : Hope will not say, this work is too hard, and that work is too hot ; this work is too high, and the other work is too low : Hope, will make a man put his hand to every work ; Hope makes a man more motion then notion, it makes a man better at doing then at saying, &c. Hope gives life and strength to all religious duties and services. 1 Cor. 9. 10. *He that plougheth should plough in hope ; and he that thresheth in hope, shall be partaker of his hope.* Hope will put a Christian upon ploughing and threshing, that is, upon the hardest and difficultest services for God and his glory. If fleshly hopes of gaining the honors, riches, and favors of this world made *Abstom, Abisophel, Jehu, Haman, and many Heathen,*

Heathens, full of life and activity, full of motion and action: Verily, holy and heavenly hopes will make men much more lively and active, by how much heavenly hopes are more excellent then earthly. A man full of hope will be full of action; a lively hope, and a diligent hand, are inseparable companions. Hope will make a man do, though he dies for doing.

Fleshly hopes put the Romans upon doing very strange and wonderfull exploits, as you may see in Plutarch, and other Historians.

The fourth Property.

OF that Hope that accompanies Salvation, is this, It will make a man fit, Noah like, quiet and still in the midst of all storms and tempests, in the midst of all combustions, concussions, and mutations; when others are at their wits end, then hope will bouse the Soul, and lodge it safe and quiet in the bosom of God, Job 11. 18. *And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.* The Hebrew word that is here rendred *rest*, is from a root that signifies *to rest and sleep quietly, as in ones bed*: Hope will bring the soul to bed safely and sweetly, in the darkest night, in the longest storm, and in the greatest tempest. Heb. 6. 19. *Which hope we have as anchor of the soul,*

חשב
ל
שכב

To rest as men rest in their beds, or as the body rests in the grave.

L. 13

best

Chrysostome
saith that
hope is not
only the An-
chor, but the
Ship to that
good anchor.

Hypocrites in
stormy times
are like ships
without An-
chors, tost up
and down
with every
wave, and in
danger of be-
ing split upon
every Rock.
Job 27. 9, 10,

*both sure and steadfast, and which entrench
into that within the veil.* Hope is that
Anchor of the soul, that keeps it quiet
and still in all storms and tempests, it
keeps the soul from dashing upon the
Rocks, and from being swallowed up in
the Sands : Hope is an Anchor that is
fastned above, not below, in Heaven, not
in Earth, within the veil, not without ;
therefore the ship, the Soul of a Belie-
ver, must needs be safe and secure. That
Ship will never be split upon the Rocks,
whose Anchor is in Heaven. Hope
enters within the veil, and takes fast
Anchor- hold on God himself ; and
therefore blow high, blow low, rain,
or shine, the soul of a Saint is safe.
Divine hope settles the heart ; he that
cannot look for more then he hath,
can never be settled nor satisfied ; our
best and greatest estate lies in invisibles ;
our perfect and compleat estate here,
lies not in *re*, but in *spe* ; it lies not in
what we have in possession, but in what
we have in expectation, in reversion.

The

The fifth Property.

OF that hope that accompanies salvation, is this, It will work the soul to a quiet and Patient waiting upon God for mercy, though God should delay the giving in of mercy. *Rom. 8. 25. But if we hope for that we see not, then do we wish Patience wait for it. Psal. 130. 5, 6. I wait for the Lord, my soul doth wait, and in his word doe I hope. My soule waiteth for the Lord, more then they that watch for the morning: I say, more then they that watch for the morning.* Hope will make a man wait, yea, wait long for a mercy, as it did *Abraham, Rom. 4. 18. to 21.* Though the Vision stay, yet hope will wait for it ; yet a little, little while, sayes hope, and he that shall come, will come, and will not tarry. The longer I wait for a mercy, the greater, better and sweeter, at last, the mercy will prove, sayes Hope. It is not mercy, if it be not worth a waiting for, sayes Hope ; and if it be a mercy, thou canst not wait too long for it, sayes Hope.

The men of *Bethulia* resolved to wait upon God but five days longer, but Deliverance stayed seven days, and yet came at last : So sayes Hope, though Deliverance stay, though this and that mercy

L 1 4

stayes

Patience is nothing else but hope spun out. If you would lengthen patience, be litle to strengthen hope.

Hab. 2. 1, 2, 3.

Hcb. 10. 35,

37.

Hope's Motto is (*Quid deservimus non angustiamus*) Forbearance is no acquittance.

Pitatus, one of the seven Sages, used to say, A wise man must recover that by patience, which force cannot Command.

The Lord shewes much mercy in timing our mercies for us.

Spes est meliorum. Diuis.

stays (as it were in the birth) yet it will come at last, therefore wait. Hope is not hasty in prefixing the time when God shall shew mercy, niether will it limit God to the way or manner of shewing mercy, but leave both the time and the manner to him that is wise and faithfull. Says Hope, Christ knows his own time, and his own time is best; though he stays long, yet he will certainly come, and he will not stay a moment beyond the time he hath prefixt; and therefore, says Hope, be not weary, O Soul, but still wait patiently upon the Lord, *1 Thes. 1, 3. Remembring without ceasing, your work of faith. and labor of love, and patience of hope.* Hope is the Mother of Patience, and the Nurse of Patience; Hope breeds Patience, and Hope feeds Patience: If it were not for hope, the heart would die, and if it were not for hope, patience would die. Look as Faith gives life and strength to Hope, so doth Hope give life and strength to Patience, therefore Patience is called Patience of Hope. Hope maintains Patience, as the Fuel maintains the Fire.

The

The sixth Property

OF that Hope that accompanies salvation, is this, It is soul-purifying hope, it puts a Christian upon Purifying himself, as Christ is Pure. 1 John 3. 3. *And every man that hath this hope in him, purifieth himself, even as Christ is pure.* Divine hope runs out into holiness, he that hath the Purest and strongest hopes of being saved, is most studious and laborious to be sanctified. The Greek word (*αγιζου*) that is rendred *Purifieth*, is a Metaphor taken either from the Ceremonial Purifications in time of the law, or else from Goldsmiths Purifying Metals from their dross; and it notes thus much to us, That those that have hopes to Reign with Christ in glory, that have set their hearts upon that Pure and blissful state, that Paradise, that holy and spiritual state of blisse that is made up of singleness and Purity, they will Purifie both their insides and outsides, both body and soul, that they may answer to that excellent copy that Christ hath set before them, knowing that none shall enjoy everlasting glory, but those that labour after Perfect Purity.

Now hope Purifies the heart and life thus, By keeping the Purest Objects, as God,

In quality, though not in equality (*As*) is not a note of parity, or equality, but of resemblance, and similitude. As there is a similitude betwixt the face it self, and the image of the face in the glass, but no equality.

How lively
Hope makes
the soul in
Religious ser-
vices, I have
shewed in the
third Proper-
ty.

God, Christ, the Word, and the soul together, and by making the soul serious and conscientious in the use of all soul-purifying Ordinances, and by being a fire in the soul, to burn up all those corruptions and Principles of darknesse that are contrary to that Purity and glory that hope hath in her eye; and by working the soul to lean upon Christ, to live in Christ, and to draw purifying virtue from Christ, who is the spring and fountain of all Purity and Sanctity. And thus hope Purifies those that expect to be like to Christ in glory.

The seventh Property.

Prov. 10. 28.
Austines hope
made him
long to dye,
that he might
see that head
that was once
crowned with
thorns.

OF that hope that accompanies salvation, that comprehends salvation, is this. It is Permanent and lasting, it will never leave the soul, til it hath lodged it in the bosome of Christ. *Prov. 14. 32. The righteous hath hope in his death.* The righteous mans hope will bed and board with him, it will lye down with him, and rise up with him, it will to the grave, to heaven with him; his Motto is, *Cum expiro, spero*, My hope lasts beyond life.

The *Jewes* ancient custom was, by the way as they went with their corps, to pluck up every one the grasse, as who should

should say, They were not sorry, as men without hope, for their Brother was but so croppt off, and should spring up again in the morning of the Resurrection. And the *Jewes* to this very day, stick not to call their *Golgotha's* (*Batte Caiim*) the houses or places of the living.

That hope that accompanies salvation is a long-lived hope, it is a living hope. *1 Pet. 1. 3. Blessed be the God, and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, or A living hope.* A hope that will not dye, a hope that will not leave a man in life nor death. *Psal. 71. 14. But I will hope continually, and will yet Praise thee more and more.* No trials, no troubles, no afflictions, no oppositions, shall keep down my hope, sayes *David*. I am peremptorily resolved in the face of all dangers, difficulties, and deaths, to keep up my hopes; come what will come on it, I will rather let my life goe, then my hope goe, I will hope continually. A hopelesse condition is a very sad condition, it is the worst condition in the world, it makes a mans life a very hell. If *hope deferred maketh the heart sick* (as the wise man speaks, *Prov. 13. 12.*) then the losse of hope will make the soul languish, it will make it choosfe strangling, rather then life; it will make

Hope made the Ancients to call the dayes of their death (*natalis*) not dying, but birth dayes.

Heb. 3. 6. & 6.
11. 1 Pet. 1. 13
Psal 131. 3.
Zow. Living.

חיים
חי

In prosperity and adversity, in health and sicknesse, in life & death, I will hope. It is neither the smiles, nor the frowns of the world, that shall bury a Christians hope. A Christians hope will live in all weathers, and it will make a Christian bear up bravely in all storms, and under all changes.

I have read of
a Rhodian,
who being
cast into a
dungeon full
of Adders and
Snakes (for
some horrid
crimes by him
committed)
some perswa-
ded him to
rid himself
out of that
misery by a
violent way;
but he answer-
ed, no, For
(saith he) as
long as I have
breath in my
nostrils, I will
ever hope for
my Delive-
rance.

a mans life, a continual death. A Soul without hope, is like a ship without anchors: Lord where will soul stay, that stayes not upon thee by hope? A man were better part with any thing, then his hope.

When *Alexander* went upon a hopeful expedition, he gave away his Gold; and when he was asked, what he kept for himself, he answered, (*Spem majorum & meliorum,*) The hope of greater and better things. A Believers hope is not like that of *Pandora*, which may flie out of the Box, and bid the Soul an everlasting farewell: No, it is like the morning light, the least beam of it shall commence into a compleat Sun-shine. It is *Aurora Gaudii*, and it shall shine forth brighter and brighter, till it hath fully possessed the Believer of his Christ, and Crown. This will be the Hypocrites hell and horror, when he comes to die, that his hope will be like the morning dew, like the Spiders web, like the crackling of thorns under a pot, and like the giving up of the ghost, *Job* 8. 13, 14. & 11. 20. & 27. 8. *Prov.* 14. 32. & 11. 7. And this is now the upright mans joy, that who ever leaves him, yet his hope will not leave him, till he hath put on his Crown, and is set down in Paradise. And thus you see what Hope

Hope that is that doth accompany salvation; before I close up this Chapter, take these two Cautions with you, they make for your comfort and settlement.

The first Caution

IS this, That all Saints have not these things that accompany salvation, in the same degree; if thou hast but the least measure or degree of that Knowledge that accompanies salvation, or of that Faith that accompanies Salvation, or of that Repentance, or of that Obedience, or of that Love, &c. that accompanies Salvation, thou mayest be as assuredly confident of thy Salvation, as if thou wast already in Heaven. The least degree, O Christian, of those things that accompany Salvation, will certainly yeeld thee a Heaven hereafter, and why then should it not yeeld thee a Heaven here? It will undoubtedly yeeld thee a Crown at last, and why should it not yeeld thee Comfort and Assurance now? I judge it may, if thou art not an enemy to thine own Soul, and to thy own Peace and Comfort.

The Scripture tells you of Saints of several fizes, some are babes, some are children, some are young men, some are old men; now all these doe not attain to the same degree, but happy is he that hath the least degree.

The

The second Caution

No Saints are at all times sensible that all those precious things that accompany salvation are in them. It is not alwayes day with the Saints.

IS this, Though thou dost not finde every one of those things in thee that do accompany salvation, yet if thou dost finde some of those things, yea, though but a few of those things, yea, though but one of those things that accompanies salvation, that comprehends Salvation, that borders upon Salvation, thy estate is safe, and happinesse will be thy portion at last. Thy sense and feeling of one of those precious things that accompanies Salvation, should be of more power to work thee to conclude, that thy estate is good, then any other thing should work thee to conclude that all is naught, and that thou shalt miscarry at last. Do not alwayes side with sin and Satan, against thine own precious soul.

Having thus discovered to you the Way and Means of attaining to a well-grounded Assurance, I shall now hasten to a close.

C H A P.



CHAP. VI.

Shewing the

DIFFERENCE

between a

True and a Counterfeit

A S S U R A N C E.

Between

Sound Assurance

A N D

Presumption.

The first Difference.

I **A** Sound and wel-grounded Assurance is attended with a deep admiration of Gods transcendent love and favour to the soul in the Lord Jesus. The assured soul is often

Rev. 2. 17.
The white
stone given
among the
Romans, was a
sign of Abso-
lution, and
the black
stone was a
sign of Con-
demnation.

Cant. 1. 2.
Psal. 63. 3.

Assurance is a
wonderfull
Alchemy, it
changeth Iron
to Gold, Igno-
minies to
Crowns, and
all sufferings
to delight.
Exod. 15. 11.

ten a breathing it out thus, Ah Lord, who am I ? what am I that thou shouldst give into my bosome the white stone of Absolution, when the world hath given into their bosoms onely the black stone of Condemnation ? Lord, what mercy is this, that thou shouldst give me assurance give me water out of the Rock, and feed me with Manna from Heaven, when many of thy dearest ones spend their days in sighing, mourning and complaining for want of Assurance ? Lord, what manner of love is this, that thou shouldst set me upon thy knee ? embrace me in thy arms ? lodge me in thy bosome ? and kisse me with the sweet kisses of thy blessed mouth, with those kisses that are *better then wine*, yea, better then life, when many are even weary of their lives, because they want what I enjoy ? Ah Lord, by what name shall I call this Mercy, this Assurance, that thou hast given me ? It being a mercy that fits me to do duties, to bear crosses, and to improve mercies ; that fits me to speak sweetly, to judge righteously, to give liberally, to act seriously, to suffer cheerfully, and to walk humbly. I cannot, sayes the assured Soul, but sing it out with *Moses, Who is like unto thee, O Lord, amongst the gods ? Who is like thee,*
glorious

glorious in holinesse, fearful in praises, doing wonders? And with the Apostle, *O the height, the depth, the length and breadth of the love of Christ which passeth knowledge.* If the Queen of Sheba (sayes the assured Soul) was so swallowed up in a deep admiration of Solomons wisdom, greatnesse, goodnesse, excellency, and glory, that she could not but admiringly, breathe it thus out, *Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom;* O then, how should that blessed Assurance that I have of the love of God, of my interest in God, of my union and communion with God, of my blessednesse here, and my happinesse hereafter, work me to a deep and serious, to a real and perpetual admiration of God!

Eph. 3. 18, 19.
Assurance of Christs love made Jerom admiringly to say, O my Saviour, didst thou dye for love of me alone, more glorious then death, but to me a death more lovely then life it self? I cannot live, love thee, and be longer from thee.

The second Difference.

SEcondly, A wel-grounded Assurance doth alwayes beget in the Soul an earnest and an impatient longing after, a further, a clearer, and fuller enjoyment of God and Christ. *Psal. 63. 1. O God, thou art my God, (here is Assurance) well, what follows? Early will I seek thee. My soul thirsteth for thee,*

M m

my

David, though
in a wilderness,
seeks not for
bread or wa-
ter, or pro-
tection, but
for more of
God.

Phil. 1. 23.

Cant. 8. 14.

Rev. 22. 17.

The assured
Soul's Motto is
O my God,
when shall I
be with thee,
when shall I
be with thee?

Ephes. 3. 5.

Col. 1. 26.

The Devil
narcheth wel-
med, and in
od array
th Luther.

my flesh longeth for thee in a dry and thir-
sty Land, where no water is. The assured
Soul cries out, *I desire to be dissolved,*
and to be with Christ; And, Make haste
my beloved; And, Come Lord Jesus, come
quickly. O Lord Jesus, says the as-
sured soul, thou art my light, thou art
my life, thou art my love, thou art my
joy, thou art my crown, thou art my
heaven, thou art my all: I cannot but
long to see that beautiful face that was
spit upon for my sins, and that glorious
head that was crowned with thorns
for my transgressions. I long to take
some turns with thee in Paradise, to
see the glory of thy *Jerusalem* above,
to drink of those Rivers of pleasures
that be at thy right hand, to taste of all
the delicacies of thy Kingdom, and to
be acquainted with those secrets and
mysteries that have been hid from
all ages, and to be swallowed up in
the full enjoyment of thy Blessed
Self.

The third Difference.

THirdly, A wel-grounded Assurance
is (usually) strongly assaulted by
Satan on all sides; Satan is such a grand
enemy to the Joy and Peace, to the
Salvation and Consolation of the
Saints,

Saints, that he cannot but make use of all his devices and stratagems, to amaze and amuse, to disturb and disquiet the peace and rest of their Souls. No sooner had Jesus Christ heard that lovely voice from Heaven, *This is my beloved Son, in whom I am well-pleased*, but he is desperately assaulted by Satan in the Wildernesse. No sooner was Paul dropped out of Heaven, after he had seen such visions of glory, that was unpeterable, but he was presently assaulted, and buffeted by Satan. Stand up, stand up assured Christians, and tell me whether you have not found the blast of the terrible one, to be as a storm against the wall; Since the Lord said unto you be of good cheer, your sins are forgiven you. Have not you found Satan to play the part, both of the Lyon and the Woolf, of the Serpent and the Fox. And all to weaken your Assurance; and to work you to question the truth of your Assurance, and to cast water upon your Assurance, and to take off the freshnesse and sweetnesse, the beauty and glory of your Assurance? I know you have. His malice, envy, and enmity, is such against Gods honor and glory, and your comfort and felicity, that he cannot but be very studious and industrious to

M m 2

make

Mat. 3. ult.
& 4. 1, 2, &c.
2 Cor. 12.

Ils. 27. 4.

I verily think that they have very much cause to question the truth of their assurance, who know not what it is to have their assurance assaulted strongly by Satan.

Satan is that
Old Serpent
as John speaks,
Revel. 12. 9.
He is as old
as the world,
and is grown
very cunning
by experi-
ence, he being
a spirit of a-
bove five
thousand
years stand-
ing.

Rom. 8. 32.
ult.

Luther cryes
out, I am let
upon by all
the world
without, and
within by the
Devil and all
his Angels.

John 8. 36.
Exod. 15. 9.

make use of all traps, snares, methods,
and wayes, whereby he may shake the
pillars of your Faith and weaken and
overthrow your Assurance. Pirates
you know do most fiercely assault those
ships and vessels that are most richly
laden; so doth Satan those precious
souls that have attained to the riches of
full Assurance.

Assurance makes a Paradise in belie-
vers souls, and this makes Satan to roar
and rage. Assurance fits a man to doe
God the greatest service, and Satan the
greatest disservice, and this makes him
mad against the soul. Assurance makes
a Saint to be too hard for Satan at all
weapons, yea, to lead that Son of the
morning captive, to spoil him of all his
hurting power, to bind him in chains, and
to triumph over him, and this makes his
Hell a great deal hotter; and therefore
never wonder at Satans assaulting your
Assurance, but expect it, and look for it.
The Jaylor is quiet when his Prisoner is
in bolts, but if he be escaped, then he pur-
sues him with hue and cry. So long as the
soul is in bolts and bondage under Satan,
Satan is quiet, and is not so apt to molest
and vex it; but when once a soul is made
free, and assured of his freedom by Christ,
then sayes Satan (as once Pharaoh did)
I will arise, I will pursue, I will overtake,

I will divide the spoyle, my lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them. The experience of all assured Saints doth abundantly confirm this. *Israel* going into *Egypt* had no enemies, no opposition, but travelling into *Canaan*, they were never free.

The fourth Difference.

Fourthly, A well grounded Assurance makes a man as bold as a Lion, it makes him valiant and gallant for Christ and his cause, in the face of all dangers and deaths. After the Holy Ghost was fallen upon the Apostles, and had assured them of their internal and eternal happiness, O how bold, how undaunted, how resolute were they in the face of all oppositions, afflictions, and persecutions? as you may see from the second of the *Acts* (of the Apostles) to the end of the *Acts*. So Assurance had this operation upon *David's* heart. *Psal. 23. 4. 6.* compared. *Surely goodnesse and mercy shall follow me all the dayes of my life. Well David,* but how doth this Assurance of yours operate? Why saith he, *Though I walk through the valley of the shadow of death, I will fear no evil.* So *Moses* having an Assurance of the recompence of re-

M m 3 ward,

Prov 28. 1.
Tanto plus gloria referamus
quantum copius
tes superabimus. The number of opposers makes the Christians conquest the more illustrious, say Saints under the power of assurance, &c.

Was con.
stant.

2/10/80
 10/10/80
 11/10/80

Knowing that
you have in
your selves,
Kpelt John v.
πρὸς τὴν ἐκ-
κλῆσιν καὶ μὴ
οὐκ, a better
being in Hea-
ven, and an
abiding one.

ward, he fears not the wrath of the King, for he endured, as seeing him who is invisible, Heb. 11. 26, 27. So in Heb. 10. 34. And ye took joyfully the spoiling of your Goods, knowing in your selves, that ye have in heaven a better and an enduring substance. O that Knowledge, that Assurance that they had in their own hearts of enjoying in Heaven a better and a more enduring substance, made them bear cheerfully and gallantly the spoiling of their worldly goods. Though the Archers, the World, the Flesh, and the Devil, doe shoot fore at a soul under Assurance, yet his Bow will still abide in strength. Assurance will make a man to break a Bow of steel, to trample down strength, and to triumph over all oppositions and afflictions.

Colonus the Dutch Martyr, called to the Judge that had sentenced him to death, and desired him to lay his hand upon his heart, and asked him whose heart did most bear, his or the Judges. Assurance will make a man doe this, and much more for Christ, and his cause.

The

The fifth Difference.

Fifthly, a wel-grounded Assurance of a mans own eternal happinesse and blessednesse, will make him very studious and laborious to make others happy. *Ps. 66. 16. Come and hear all ye that fear God, and I will tell you what he hath done for my soule.* I will acquaint you with the soule blessings, with the soul favors, that God hath crowned me with. I was darknesse, but he hath made me light; I was unrighteousnesse, but he hath made me righteous; I was deformed, but he hath made me compleat; I was full of sores, and spots, and blemishes, but he hath washed me, and made me all faire without spot or wrinkle. I have found the want of Assurance, I now see the worth of Assurance; I have long sought Assurance, and now I find the sweetnesse of Assurance. Ah it is such a Pearl of Price, it is such a beam of God, it is such a spark of glory, that makes my soul a rich aimends for all its waiting, weeping, and wrastling.

So when it pleased God to call *Paul* by his grace, and to reveal Christ in him, and to him, ah how doth he labour, as for life, to bring others to an acquaintance with Christ, and to an acceptance

M m 4

of

Ephes. 5. 8.
1 Cor. 1. 30.
Col. 2. 10.
Isa. 1. 6.
Eph. 5. 26, 27.
Cant. 4. 7.

Gal. 1. 15, 16.
2 Cor. 11. 1.
In me.

2 Cor. 12.
Cant. 5, 10.
to ult.
& 6. 1, &c.

John 1. 40,
41, 42.

Verf. 43. to
47.

Pfal. 34. 8.

Prov. 3. 17.
1 John 5. 3.
Mat. 11. 30.
Pfal. 119. 11.

of Christ, and to an Assurance of everlasting happinesse and blessednesse by Christ! After *Paul* had been in Paradise, he makes it his all to bring others to Paradise. So the Spouse in the *Canticles* having Assurance of her interest in Christ how doth she labour by all holy and heavenly Rhetorick and Logick, by all the strains of love and sweetnesse, to draw the Daughters of *Jerusalem* to a sight of Christ! When a beam of Divine light and love had shined upon *Andrew*, he labours to draw his Brother *Simon* to the Fountain of all light and love. And when *Philip* had but a cast of Christs countenance, his Pulse beats, and his heart calls upon *Nathanael* to come and share with him in that loving-kindnesse that was better then life.

The constant cry of Souls under the power of Assurance, is, *Come taste and see how good the Lord is.* Ah sinners, sinners, *his wayes are wayes of pleasantnesse; and all his paths are peace; his commands are not grievous, but joyous; his yoke is easie, and his burden is light; not onely for keeping, but also in keeping of his commands, there is great reward.* Assurance will strongly put men upon winning of others by counsel, by example, by prayer, and by communicating their Spiritual Experiences to them.

them. Assurance will furnish a man with will, skill, and experience, to confute all those false reports that vain men frequently cast upon the Lord, and his ways. It will make a man proclaim to the world, *That one day in the Lords courts is better then a thousand years elsewhere*; That there are more glorious joyes, more pure comforts, more abiding peace, more royal contents, more celestial delights, in one dayes walking with God, in one hours communion with God, &c. Then is to be found in all things below God. And by these, and such like wayes, Souls under the power of a wel-grounded Assurance, do endeavor to make others happy with themselves. A Soul under Assurance is unwilling to go to Heaven without company; he is often crying out, Father bleste this soul too, and crown that soul too: Let us to Heaven together, let us be made happy together.

Psal. 84. 10.

The sixth Difference.

Sixthly, A wel-grounded Assurance of Gods love, and of a mans Everlasting Happinesse and Blessednesse, will exceedingly arm and strengthen him against all wickednesse and basenesse. No man loaths sin, and himself for sin,

Ezek. 16. 60.
10. 63.

Rom. 7. 21.
ult.

Luke 7. 44.
ult.

Cent. 8. 6, 7.

Hosea 14. 8.
compared
with 2, 3, 4, 5,
6. verses.

as such a man; no man wars and watches against sin; more then such a man; no man sighs and mourns, bleeds and complains under the sense of sinful motions, and sinful operations, more then such a mans. Every stirring of sin makes a man that is under the power of assurance, to cry out, *O wretched man that I am, who shall deliver me from this body of death!* Psal. 85. 8. *I will hear what God the Lord will speak; for he will speak peace unto his people, and to his Saints: And let them not turn again to folly, or as the Hebrew will bear, And they shall not return to folly.* Gods speaking peace to his people, fences and fortifies them against folly and vanity.

The Assurance that Joseph had of his Masters love, armed him against the lascivious assaults of his lustful Mistresse; and will not Divine love that is stronger then death, do this and more? Assurance makes a man say to his sins, as he to his Idols, *Get you hence, for, What have I any more to do with Idols?* So sayes the assured Soul, away pride, away passion, away worldly-mindednesse away uncleannesse, away uncharitablenesse, &c. *For what have I any more to do with you?* Assurance makes the Soul speak to sin, as David speaks to sinners, Psal. 119. 19. *Depart from me ye workers of iniquity;*

quity; for I will keep the Commandments of my God: So sayes the assured Soul, depart from me, O my lusts, for I have tasted of the love of God, and I have given up my self wholly and onely to God, and I cannot but keep the Commandments of my God. The Jewish Rabbins report, that the same night that Israel departed out of Egypt, towards Canaan, all the Idols and Idolatrous Temples in Egypt, by Lightning and Earthquakes, were broken down: So when Christ and Assurance comes to be set up in the soul, all the Idols of Satan, and a mans own heart, are cast down, and cast out as an abomination. Sound Assurance puts a man upon purifying himself, even as Christ is pure. The assured Christian knows, That it is dangerous to sin against light, that it is more dangerous to sin against love that it is most dangerous to sin against love revealed and manifested. God may well say to such a Christian, Is this thy kindnesse to thy friend? To sin under Assurance, is to sin against the Bowels of Mercy, it is to sin against the highest Hopes of Glory; and this will certainly provoke God to be angry. 1 Kings 11. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, that had appeared to him twice.

1 John 3. 2, 3.

וַיִּיחַנֶּנּוּ

Vaiihannab
in Pibil, to
shew that the

Lord was
greatly angry
with *Solomon*,
the root *JIN*
signifies pro-
perly to snuff
with anger. It
notes such an-
ger as appea-
reth in the
paleness of
the face, and
fussing of
the Nose.

This made
Asaph say,
That he had
rather be
thrust into
Hell without
sin, then goe
into Heaven
with sin.

twice. To sin under Assurance, is to sin
in Paradise, it is to sin under the fla-
ming sword, it is to sin in the Suburbe
of Heaven, it is to run the hazard of
losing that favor that is better then
life, of that joy that is unspeakable, and
full of glory, and of that peace that
passes understanding. To sin under As-
surance, is to cast reproach upon
Christ, to grieve the Spirit, to wound
Conscience, to weaken your Graces,
to blur your Evidences, to usher in
Calamities, to embitter your Mercies,
and to provoke the Tempter to tri-
umph over your Saviour. Verily, that
Assurance is but presumption that
works men to play with sin, to be bold
with sin, to make light of sin, to walk on
in ways of sin: Such Assurance will never
bring a man to Heaven, it will never keep
him from dropping into Hell, yea, it will
double his damnation, and make him the
most miserable among all damned, miser-
able, forlorn spirits. Ah Lord! from
such an assurance deliver my Soul, and
give me more and more of that Divine
Assurance that makes sin to be more
hateful then Hell, and that makes the
Soul to be more careful to avoid the one,
then it is fearful of falling into the
other.

The

The seventh Difference.

SEventhly, A wel-grounded Assurance is alwayes attended with three fair Handmaids; or with three sweet Companions:

The first Handmaid.

THE first is Love. O! the Assurance of Divine Favor doth mightily inflame a mans love to Christ. *Mary Magdalen* loved much, Christs love to her drew out her love very much to Christ. Assurance makes the Soul sing it out with that sweet Singer of *Israel*, *I will dearly love thee, O Lord, my strength.* Lovers know not how to keep silence; lovers of Christ are full of gracious expressions. *Magnes amoris est amor*; Love is the attractive Loadstone of Love. It is impossible for a Soul not to love Christ, that knows he is beloved of Christ. Christs love constrains the soul to love, not by forcible, but loving necessity. *Praxiteles* exquisitely drew Love, taking the pattern from that Passion which he felt in his own heart. A Believer cannot finde the heart of Christ to be beating towards him, but his heart will strongly beat towards Christ. Divine love

Luke 7.

Psal. 18. 1.

מִן הַיָּמִין
from
יְמִינִי

To love intimately and dearly, as a tender mother loves the fruit of her womb.

is like a rod of myrtle, which as *Pliny* reports, makes the Traveller that carries it in his hand, that he shall never be faint or weary of walking or loving. Love alone over-powereth all power, Love is the Diadem, none but the Queen must wear it. Love is the Wedding Garment, none but the Spouse can fit it. Love is a Loadstone to draw, as well as a fire to warm; he that doth not love Christ, was never assured of the love of Christ.

The second Handmaid

Psal. 22. 6.

חולית

The Hebrew word *Tolagnah*, that is here rendered Worm, signifies a very little worm, which a man can hardly see or perceive.

OR Companion that attends a well-grounded Assurance, is *Humility*. *David* under Assurance cries out, *I am a worm and no man*; *Abraham* under Assurance cries out, that he is but *dust and ashes*; *Jacob* under Assurance cries out, that he was *lesse then the least of all mercies*; *Job* under Assurance *abhors himself in dust and ashes*; *Moses* had the honor and the happiness to speak with God *face to face*, he was very much in Gods books, in Gods favor, and yet a *more humble* Soul the earth did never bear. The great Apostle *Paul*, under all the revelations and glorious manifestations of God to him, counts himself *lesse then the least of all Saints* *Eph. 3. 8.*
That

That is Presumption, that is a delusion of the devil, and no sound Assurance, that puffs and swells the Souls of men, that makes men prize themselves above the market, above the value that God hath put upon them.

The third Handmaid

OR Companion that attends Assurance, is, *holy joy*; Ah this Assurance causes the strong waters of Consolation to overflow the Soule; Assurance raises the strongest joyes in the Soul, *Luk. 1. 46, 47.* And *Mary* said, *My soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.* When a man comes to be assured that God is his Saviour, presently his Spirit rejoices in God; this truth is held forth by three Parables in that of *Luk. 15.* So in that of *1 Pet. 1. 8. 9.* *Whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory: Receiving the end of your faith; even the salvation of your souls.* O the Joy, the Joy, the inexpressible Joy that attends a well-grounded Assurance! Assurance raises a Paradise of delight in the soul, *In quibus operamur in illis & gaudemus,* saith *Tertull.* In what things or persons we act, in those

Agamemnon
dance and
leap for joy,
Isidore
glorified al-
ready, they
have heavens
happinesse
beforehand.

those things we rejoyce ; a Christian (under the power of Assurance) works all his works in Christ, in him therefore, and in him alone, he rejoyceth.

The eighth Difference.

Eightly, and lastly, A wel grounded Assurance sometimes springs from the Testimony and Witnesse of the Spirit of God. The Spirit sometimes witnesseth to a Beleevers spirit that he is born of God, that he is beloved of God, that he hath union and communion with God, and that he shall reign forever with God, *Rom. 8. 16. The Spirit it self beareth witnesse with our spirit, that we are the children of God.* The Spirit it self witnesseth not onely the Gifts and Graces of the spirit, but the spirit it self witnesseth together with our own spirit that we are the children of God. Sometimes the Saints have two Witnesses joining their testimonies together to confirm and establish them in these blessed and glorious Truths, that they are the Sons of God, and Heirs of Glory, And this is their honor, as well as their comfort, that the blessed Spirit should bear witnesse at the bar of their Consciences, that they are the Sons of God, *1 Cor.*

and ed.
μενομα. That
same Spirit.
The Spirits
work is not
μαρτυρεῖ, but
συμμαρτυρεῖ
To witnesse
together with
our Spirit,
that is, to
confirm and
ratifie what
our spirits
have asserted
concerning
our adoption,
on, &c.

2. 12. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; That is, that we may know our Election, Vocation, Justification, Sanctification, and Glorification. A man may receive many things that are freely given of God, and yet not know them till the Spirit comes and makes them known to the soul.

God sometimes assures his people of heaven aforehand.

Question.

But you may say to me, How shall we know the whispering of the holy Spirit from the hissing of the old Serpent? how shall we know the report, the witnesse, and testimony of the Spirit of Christ, from that report, witnesse, and testimony that the old Serpent deludes and deceives many by, in these daies wherein he mostly appears in his Angelicall Robes?

Answer.

I Answer, you may know the whispering of the Spirit, from the hissing of the old Serpent, &c. by these following things, which I desire that you would seriously consider, as you tender the peace, and settlement, the satisfaction,

tisfaction, consolation, and salvation of your own souls.

The first Difference.

Mzt. 3. ult.
Luke 1.30. to
34.
Mat. 9. 2.

Quakers and
Ranters.

Verf. 11, 12,
13.

First, The Spirit of Christ doth not witnesse by any outward voice, as God did from Heaven of Christ; nor by an Angell, as to the Virgin *Mary*; but by an inward, secret, glorious and unspeakable way, he bids Beleevers be of good chear, their sins are forgiven them, as Christ said to the pallsie man in the Gospel. And this truth is to be solemnly minded against those poor deceived and deluded souls in these daies, that would make the world beleeve that they have had such and such glorious things made known by an outward audible voyce from Heaven; It is much to be feared that they never found the inward, the sweet, the secret, the powerful testimony and report of the Spirit of Christ, that boast, and brag, and rest so much upon an outward testimony. In 1 King. 19. you read of a great strong wind that rent the Mountains, and brake in peeces the Rocks; but the Lord was not in the wind: and after the wind there was an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord

Lord was not in the fire; And after the fire there was a still small voyce, and the Lord spake to *Elijah* in that still small voice. All Christians! the Spirit of the Lord makes not a noise, but he comes in a still small voice, as I may say, and makes a soft and secret report to the soul, that it is beloved, that it is pardoned, and that it shall be for ever glorified.

The second Difference.

Secondly, The testimony and witness of the spirit of Christ is onely gained and enjoyed in holy and heavenly waies, as you may clearly see by comparing the Scriptures in the margin together. The spirit of the Lord is a holy spirit and he cannot, he will not make any report of the love of the Father to the soule out of a way of holinesse. Verily all those glorious reports that many boast they have met with, in sinfull waies, in wretched and ungodly waies, are from the hissing of the old Serpent, and not from the whisperings of the Spirit of Grace. I think it is little lesse then blasphemy, for any to affirm, that the blessed Spirit of Christ doth make reports of the love and favour of God, to persons walking in waies of wickednesse and barenesse.

Acts 10. 4.
Din 9. 20, 21,
22.
Isa. 64. 3.
Acts 13. 44.
&c.

Yet this age
hath many
such Mon-
sters.

The third Difference.

John 14. 27.

1 John 3. 24.

Cant. 16. &

7. 10.

Psal 135. 5

Psal. 73. 25.

2 Tim. 4. 8.

Cant. 8. ult.

THirdly, The testimony and witness of the Spirit of Christ, is a clear, a full, a satisfying testimony and witness; the soul sits down under the home reports of the Spirit, and saith, Lord it is enough, the soul being full sits down and sweetly sings it out, *My beloved is mine, and I am his I am my well-beloved and his desire is towards me. The Lord is my portion and the lot of mine inheritance. I have none in Heaven but thee, neither is there any on earth that I desire in comparison of thee. Henceforth is laid up for me a crown of righteousness. Make haste my beloved, &c.* Such power, majesty, a d glory attends the glorious testimony of the Spirit of Christ, as scatters all clouds, as resolves all doubts, as answers all objections, as silences the wrangling soul &c. If the testimony of the Spirit of Christ were not a full satisfying testimony, it could never fill the soul with such joy as is unspeakable and full of glory, and with such peace as passes understanding; if the testimony were not satisfactory the soul would still be under fears and doubts, the heart would still be a wrangling and quarrelling, I may perish, and I may be undone,

I may have the door of Mercy shut against me, &c. If you bring news to a condemned person that the King hath pardoned him, and that he will receive him to favor, and confer such and such dignity upon him, yet this doth not quiet him, nor satisfie him, till he knows it is the Kings act, till he is satisfied in that, he cannot say it is enough, he cannot be chearfull, he cannot be delightful, &c. But when he is satisfied that it is the Kings act, that the King hath certainly done this, and that for him, then he is satisfied, and then sighing and mourning flies away, and then he rejoyces with joy unspeakable. So it is with a beleev- ing Soul under the testimony and wit- nesse of the spirit of Christ.

The fourth Difference.

Fourthly, Though the Spirit be a wit- nessing Spirit, yet he doth not al- ways witness to beleivers their ad- option, their interest in Christ, &c. There is a mighty difference between the work- ing of the Spirit, and the witness of the Spirit: There are often times many glorious and efficacious works of the Spirit, as Faith, Love, Repentance, Ho- melle, &c. Where there is not the witness of the Spirit. David at that

Ha. 56. 10.

Psal. 50. 10,
11, 12.

Job 23. 8, 9.
1 John 5. 13.
Pl. 88. Pl. 77.
Mich 7. 8, 9.
Isa. 8. 17.

very time had the Spirit, and many sweet workings of the Spirit in him, and upon him, when he had by sin lost the witness and testimony of the Spirit. Though the Spirit of the Lord be a witnessing and a sealing spirit, yet he doth not alwaies witness and seal up the love and favor of the Father to beleivers souls, as you may see by the Scriptures in the Margent, and as the experience of many precious Christians can abundantly evidence. All beleivers do not see alike need of this testimony, they doe not all alike prize this testimony, they do not all alike observe it and improve it, and therefore it is no wonder if the Spirit be a witnessing Spirit to some, and not to others: You do but gratifie Satan, and wrong your own soules, when you argue that certainly you have not the spirit because he is not a witnessing and a sealing spirit to your soules. Though it be the office of the Spirit to witnesse, yet it is not his office alwaies to witnesse to beleivers their happinesse and blessednesse: The spirit may act one way and in one room of the soul, when he doth not act in another, sometimes the spirit works upon the Understanding, sometimes upon the will, sometimes upon the Affections, sometimes upon Faith, sometimes upon Fear, sometimes upon Love, sometimes upon

Humility, &c. Our hearts are the spirits Harps ; If a man should alwaies touch one string in an Instrument, he should never play various tunes, he should never make pleasant musick ; no more would the spirit, if he should be alwaies a doing one thing in the soule ; therefore he sett, variously, sometimes he will shew himself a quickning spirit sometimes an enlightning spirit, sometimes a rejoicing spirit, sometimes a sealing spirit, and alwaies a supporting spirit, &c.

A man may be a doing in one room, when he is no in another. So is the Spirit in the heart of a Saint.

The fifth Difference.

Fifthly, The testimony and witness of the spirit is a sure testimony, a sure witness, the spirit is truth it self, he is the great searcher of the deep things of God, the spirit of the Lord is the Discoverer, the Counfuter, and Destroyer of all false spirits. The Spirit is above all possibility of being deceived ; he is omnipotent, he is amniscient, he is omnipresent, he is one of the Cabinet Councel of Heaven, he lies, and lives in the bosome of the Father, and can call them all by name upon whom the Father hath set his heart, and therefore his testimony must needs be true. It is a surer testimony then if a man should hear a voice from Heaven pronouncing him to be

Titus 1. 2.
John 14. 17.
1 Cor. 2. 10.
1 John 4. 1.
to 4.

happy and blessed. You may safely and securely lay the weight of your souls upon this testimony, it never hath, it never will deceive any that hath leaned upon it. This testimony will be a rock that will bear up a soul, When other false testimonies will be but a reed of *Aegypt*, that will deceive the soul, that will undoe the soul : As I am afraid many in this deluding age have found by sad experience.

The sixth Difference.

Sixthly, The testimony of Gods spirit is alwayes accompanied with the testimony of our own, these may be distinguished, but they can never be separated ; when the spirit of God gives in witnesse for a man, his own spirit doth not give in witnesse against him. Look as face answers to face, so doth the witnesse of a Beleevers spirit answer to the witnesse of the spirit of Christ, *Rom. 8. 16. The Spirit witnesseth together with our spirits that we be the Sons of God.* Now if our own Consciences do not testifie first, that we are Sons and Heirs, the Spirit doth not testifie, for the spirit bears witnesse together with our spirits ; *St. Iohn is very expresse in 1st Iohn 3. 21. But if our hearts condemn us, then have we confidence toward God. But if our hearts*

I do not say
that the testi-
mony of our
spirits is al-
ways accom-
panied with
the testimony
of the Spirit ;
No, for a Be-
leever hath
often the sin-
gle testimony
of his own
spirit, when
he wants the
testimony of
the Spirit of
Christ, and

Hearts condemn us, God is greater than our hearts, and knoweth all things, 1 John 5. 8. to 12. And There are three that bear witness in Earth, the Spirit, and the water, and the blood, and these three agree in one. The Spirit doth witness eminently and efficiently; but water and blood materially, and our spirits and reason instrumentally. By the Spirit we may understand the holy Ghost, by whose strength we lay hold on Christ, and all his benefits. By water we may understand our Regeneration, our sanctification. And by blood we may understand the blood and righteousness of Christ, that is imputed and applied by faith to us. And these three agree in one; that is, they do all three of one accord testify the same things.

The seventh Difference.

Seventhly, The witness of the Spirit is ever according to the word; there is a sweet harmony between the inward and the outward testimony, between the Spirit of God, and the word of God. The Scriptures were all indited by the Spirit, and therefore the Spirit cannot contradict himself, which he should doe, if he should give in any Testimony contrary to the Testimony of the word. It is blas-

the single testimony of his own conscience, will afford him much courage and comfort, 2 Cor. 1. 12. Yea, it will make a paradise of delight in his soul, &c.

at of
and to
Dent. 3. 1. to
4.

Dent. 3. 1. to
4.

אִינְלוֹ שְׁחַר

We are not
only blind,
but lame too,
therefore the
Spirit shall
lead us to the
knowledge
and practice
of all necessa-
ry saving
truths.

blasphemy to make the Testimony of the Spirit to contradict the testimony of the word. The Spirit hath revealed his whole mind in the word, and he will not give a contrary testimony to what he hath given in the word. The word saith, They that are born again, that are New Creatures, that believe and repent, shall be saved: But thou art born again, thou art a new Creature, thou believest and repentest, therefore thou shalt be saved, saith the Spirit. The Spirit never looseth where the word bindeth, the Spirit never justifies, where the word condemns, the Spirit never approves, where the word disapproves, the Spirit never blesses, where the word curses. In the Old Testament, all Revelations were to be examined by the word, Isa. 8. 20. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light (or no morning) in them.* So in that of John 16. 13. *The Spirit shall lead you into all truth, for he shall not speak of himself, but what he shall hear, that shall he speak.* Here the Holy Ghost is brought in as some Messenger or Ambassador who only relates things faithfully according to that he hath in charge. Such as look and lean upon the hissing of the old Serpent, may have a testimony that they are happy, against the

the testimony of the word: but where ever the Spirit of Christ gives in his testimony, it is still according to the word. Look, as Indenture answers to Indenture, or as the Counterpain exactly answers to the principal Conveyance, there is Article for Article, clause for clause, Covenant for Covenant, word for word: so doth the testimony of the Spirit exactly answer to the testimony of the word.

The eighth Difference.

Eighthly, It is a holy witness, a holy testimony; it is formally, it is Originally holy, it is effectually holy. Nothing makes the heart more in the love, study, practice, and growth of holiness, then the glorious testimony of the holy Spirit; and the more clear and full the testimony is, the more holy and gracious it will make the soul. Nothing puts such golden engagements upon the soul to holiness, as the Spirit sealing a man up to the day of redemption, as the Spirit speaking and sealing peace, love, and pardon to the soul. *Psalm 85. 8. 1 Cor. 13. 31. 2 Cor. 5. 14.* Nothing makes a man more careful to please Christ, more fearful to offend Christ, more studious to exalt Christ, and more circumspect to walk with Christ, then this testimony of the Spirit.

*Nil nisi sanctū
à sancti spiritus
prodiere possit.
Nothing can
come from
the Holy Spi-
rit, but that
which is Holy.*

Spirit of Christ. Verily, that is not the blessed whispering of Christs spirit, but the hissing of the old serpent, that makes men bold with sin, that makes men dally with sin, that makes man a servant to sin, that breeds a contempt of Ordinances, a neglect of holy Duties, a carelesnesse in walking with God; And from those hissing of the old Serpent, O Lord, deliver my Soul, and the Souls of all thy servants that put their trust in thee.

The ninth Difference.

Revel. 3. 17.
Ezek. 35. 21.
29. 17. compared.

Luke 10. 20.

Luke 5. 18.
19. 20.

Isa 56. 3.
2 Cor. 5. 17.

Ninethly and lastly, Assurance is a Jewel, a Peral of that price, that God only bestows it upon renewed hearts. The spirit never sets his Seal upon any, but upon those that Christ hath first printed his Image upon. God gives to none the white stone, but to those from whom he hath taken the heart of stone. Christ never tells a man that his Name is written in the Book of Life, till he hath breathed into him Spiritual Life. Christ never says, Son be of good cheer, thy sin is pardoned, till he hath first said, Be thou healed, be thou cleansed. Christ never gives a man a new name, that is better then the names of Sons and Daughters, till he hath made them new Creatures. Of Slaves Christ first makes

us Sons, before we cry *Abba* Father. Of Enemies, he first makes us Friends, before he will make us of his Court or Counsel. Christ will never hang a Pearl in a Swines snout, nor put new Wine into old Botteles, nor his Royal Robes upon a leprous back, nor his Golden Chain about a dead mans neck, nor his glittering Crown upon a Traytors head. The spirit never sets his Seal upon any, but upon those that Christ hath first set as a Seal upon his heart. The Spirit onely bears witnesse to such as hate sin as Christ hates it, and that love Righteousnesse as Christ loves it, that hate sin more then Hell and that love truth more then life. A Soul sealed by the Spirit will pull out right eyes, and cut off right hands, for Christ; such a Soul will part with a *Benjamin*, and offer up an *Isaac*, for Christ. And this is to be seriously minded against those deceived and deluded Souls, that remain yet in their blood, and that wallow in their sins, and yet boast and brag of the Seal, and of the witnesse and testimony of the Spirit.

And

Rom. 8. 15.
Ephes. 2. 13.
14, 15, 16, 17,
18, 19, 20.

Ephes. 1. 13.
Cant. 8. 6.

Gal. 45. 7.



CHAP. VII.

Containing

ANSWERS

To several special

QUESTIONS

ABOUT

ASSURANCE.

The first Question.

BUt we think I hear some precious souls saying, Sir, we have, after much praying, weeping and waiting, gained this Pearl of price, Assurance, but O how shall we doe to strengthen it, how shall we doe to keep it, Satan will labour to weaken our assurance, and to rob us of this Jewel that is more worth then a world, what means must we use to strengthen our Assurance, and to secure it &c.

Now

Now to this Question, I shall give these following Answers.

The old Rule
was *Hoc age*

A cool spirit
is always a lo-
sing spirit, the
dying heart,
the diligent
heart, turns
the spark into
a flame, the
mite into a
million, &c.

First, If you would have your Assurance strengthened and maintained, then keep close to Soul-strengthening wayes, be serious and sincere, be diligent and constant in the use of those means and ways wherein you first gained assurance, as Prayer, the Word, breaking of Bread, Communion of Saints, &c. A con-
sonable and cordial use of holy and heavenly means is blessed, not onely with a preservation of Assurance, but likewise with an addition and increase of it. The ways of God, and his goings in the Sanctuary, have wrought wonders upon thee, when thou wast dead, how much more will they work upon thee, and for thee, now thou art (by Grace made) alive? He that will not apply himself to Gods strengthening methods, will quickly finde his Assurance weakned, if not wholly wasted. He that thinks himself too good for Ordinances, will quickly grow weak in his Assurance. The choicest Prophets, and highest Apostles (if I may so speak) that had attained to the fullest assurance, kept close to the ways and precious institutions of Christ. Verily, those that pretend to live above Ordinances, and yet live below them, never knew by experience, what a mercy it was to have a

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well-grounded Assurance, or else they have lost that blessed Assurance that once they had, &c.

Secondly, If you would strengthen and maintain your Assurance, then dwell much upon your Spiritual and Eternal Privileges, viz. Your Adoption, Justification, Reconciliation, &c. 1. Pet. 2. 10. This you shall finde by experience will mightily tend to the strengthening and maintaining of your Assurance. He that neglects this Rule, will quickly finde his Sun to set in a cloud, his Harp to be turned into mourning, and his Organ into the voice of them that weep.

Thirdly, If you would strengthen and maintain your Assurance, then look that your hearts run more out to Christ, then to a Assurance, to the Sun, then to the beams, to the Fountain then to the stream, to the Root then to the Branch, to the Cause then to the Effect. Assurance is sweet, but Christ is more sweet. Assurance is lovely, but Christ is altogether lovely. Assurance is precious, but Christ is most precious. Though Assurance be a flower that yeelds much comfort and delight, yet it is but a flower. Though Assurance be a precious Box, yet it is but a Box. Though Assurance be a Ring of Gold, yet it is but a Ring

Holy and heavenly priviledges, are the food by which Assurance is cherished and maintained.

Job 30. ult.

Cant. 1. 13.

Cant. 4. 16.
Prov. 3. 15.

of Gold. And what is the flower to the Root, what is the Box to the Oysterment, what is the Ring to the Pearl? No more is Assurance to Christ; therefore let thy eye, and heart, first, most, and last, be fixt upon Christ, then with Assurance bed and board with thee, or otherwise thou wilt quickly finde thy Summer to be turned into Winter.

Foughtly, if you would strengthen and maintain your Assurance, then look that your hearts are more taken up with Christ, then with your Graces. Though Grace be a glorious Creature, yet it is but a Creature; therefore let Grace have your eye, but be sure that Christ have your heart. Christ must have your heart. Christ will not allow your very Graces to be carrivals with him.

He that findes his graces more then Christ, or that sets his Graces upon the Throne with Christ, will quickly finde what it is to loose the face and favor of Christ. Your graces are but Christs Servants and Handmaids, you may look upon them, but you must not match with them. It is a reproach to Christ, that those that have married the Master, should at the same time match with the Servant. The Queen may look upon her glittering Counties, but she must live upon the King; the Wife may take pleasure in her lovely

Christ is the
port of manna,
the Cruse of
Oyl, the bot-
tomlesse Oce-
an, the most
sparkling Di-
amend in the
Ring of glo-
ry. &c.

When Darus
lent to Alex-
ander, that he
would be wil-
ling to divide
the Kingdom,
no saith Alex-
ander, there is
but one Sun

lovely Babes, but she must live upon her Husband, and be most observant of her Husband : So gracious souls may look upon their Graces, but they must live upon no King. Jesus : they may take pleasure in their Graces, but they must live upon Christ, and be most observant of Christ. This is the way to keep Christ and Assurance, and he that walks contrary to this rule, will soon finde the losse of both. Christ will be *Alexander* or *Nero*, he will be all in all, or he will be nothing at all. Though his coat was once divided, yet he will never suffer his Crown to be divided.

Faithfully. If you would have your Assurance strengthened and maintained, then labor to improve it to the strengthening of you against temptations, to the freeing of you against corruptions, to the raising of your resolutions, to the inflaming of your affections, to the bettering of your conversations. Assurance is a pearl of price, he that will keep it must improve it. The ready way to maintain our natural strength, and to increase it, is to improve it. Assurance is one of the choicest and chiefest talents that ever God intrusted man with, and he that doth not improve it and employ it, will quickly loose it, &c. God will not suffer so golden a talent to gather dust. Win gold and wear gold, improve

in the Firmament, and there can be but one King in a Kingdom. So saith Christ, &c.

Joh. 19. 23
1st. 42. 8.

We have, saith Cyprian, no such notions as many Philosophers have, but we are Philosophers in our deeds, we do not speak in great things, but we do great things in our lives.

Matth. 23. 28.

gold and keep gold; win Assurance and wear Assurance, improve Assurance and keep Assurance. *Dionysius* the elder, being advised of one that had hidden great store of money, commands him upon pain of death to bring it to him; which he did, but not all; But with the remainder he went and dwelt in another Countrey where he bought an Inheritance, and set upon some employment; which when *Dionysius* heard he sent him his money againe, which he had taken from him, saying, Now thou knowest how to use riches, take that I had from thee. I shall leave you to make the application.

Sixthly. If you would have your Assurance strengthened and maintained, then walke humbly with your God. God makes the humble mans heart his house to dwell in, *Isa. 57. 15.* Thus saith the Lord and I will dwell with the lowly and I will dwell with the lowly and I will dwell with the lowly, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to receive the heart of the contrite ones. The highest heavens, and the lowest hearts, are the habitations wherein the holy one delights to dwell. Now this phrase, *I will dwell with the humble*, takes in several things. 1. It includes Gods over-looking the humble. 2. It takes in Gods assisting and strength-

Mich. 6. 8.

ושפל רוח

Low of spirit.

לרחוק

to quicken or
make to live
the spirit of
humble ones

Isa. 41. 10.

strengthening of the humble. 3. It takes in Gods protection, *I will dwell with the humble*, that is, I will protect him and secure him. 4. It takes in Gods sympathizing with the humble. 5. It takes in Gods applying all suitable good to the humble. 6. It takes in Gods ruling and over-ruling the heart and the affections of the humble. 7. It takes in Gods teaching and learning of the humble. But 8. and lastly, it includes and takes in a clearer a fuller, and a larger manifestation and communication of God to humble souls; ah saith God, I will dwell with the humble, that is, I will more richly, more abundantly, and more gloriously manifest and make knowne my grace and glory, my goodnesse and sweetnesse, my loving kindnesse and tendernesse to humble souls. Now tell me humble soules, will not Gods dwelling thus with you contribute very much to the strengthening and maintaining of your Assurance? *Jam. 4. 6. But he giveth more grace, wherefore he saith, God resisteth the proud* (or as the Greek word emphatically signifies, he sets himself in battle array against the proud) *but giveth grace to the humble.* Humility is both a grace, and a vessel to receive grace. God poures in grace into the humble soules, as men power liquor into an empty vessel. And

Job 22. 29.

Psa. 63. 9.

Psa. 57. 18.

Psa. 10. 17.

Psal. 35. 9.

Amos 2. 1.

verily, the more grace you have the more will your Assurance be strengthened and maintained. Well, remember this, the humble mans mercies are the sweetest mercies, the greatest mercies, the most growing and thriving mercies, the most blessed and sanctified mercies, and the most lasting and abiding mercies. Therefore as you would have your assurance strengthened and maintained, walk humbly with your God; I say again, walk humbly, walk humbly with your God, and you shall wear the crown of Assurance to your grave:

Psal. 30. 6, 7.

Cant. 5. 2, 3.
6. compared,

Seventhly, If you would keep and maintain your Assurance, then take heed and watch against those very particular sins by which other Saints have lost their Assurance. Take heed of carnall confidence and security. *David* lost his Assurance by not guarding his heart against those evils. Again, take heed of a light, slight, carelesse, and negligent spirit in holy and spirituall things. The Spouse in the Canticles lost her Assurance, and her sweet communion with Christ, by her lightnesse of spirit. Again, take heed of a stout and unyielding spirit under the afflicting hand of God, this made God hide his face from them, *Isa. 57. 17.* In a word, take heed of talking of forbidden fruit, remembering

membring what Adam lost by a taste.

Eightly. If you would maintain and keep your Assurance then frequently and seriously consider of the wonderfull difficulty of recovering Assurance when it is lost; Oh the sighs, the groans, the complaints, the prayers, the tears, the heart-renting, the soul-bleeding that the recovery of thy lost Assurance will cost. The gaining of Assurance at first cost thee dear, but the regaining of it (if thou shouldst be so unhappy as to loose it.) will put thee to more pains & charge. Of the two it is easier to keep assurance now thou hast it, then to recover it when thou hast lost it. It is easier to keep the house in reparations, then when it is fallen to build it up.

Ninethly and lastly, consider solemnly the sad and wofull evils and inconveniences that will certainly follow upon the losse of your Assurance, I will only touch upon a few.

1. None of the precious things of Christ will be so sweet to thee as formerly they have been.

2. You will neither be so fervent in duty, nor so frequent in duty, nor so abundant in duty, nor so spirituall in duty, nor so lively in duty, nor so cheerful in duty, as formerly you have been.

3. Afflictions will sooner sink you,

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A man may easily make a seeing eye blind, then a blind to see: a man may soon put an instrument out of tune, but not so on put it again. A man is easily born down the stream, but cannot swim so easily up the stream, &c.

How can the bird fly without wings, and the wheel go without axle, and the workman worke without hands, and the painter paint without eyes? &c.

temptations will sooner overcome you, oppositions will sooner discourage you.

4. Your mercies will be bitter, your life a burden and death a terror to you; you will be weary of living, and yet afraid of dying, &c.

Now the second Question is this, Suppose Souls have not been so careful to keep and maintain their Assurance, as they should have been, but upon one account or another have lost that blessed Assurance that once they had; how may such sad Souls be supported and kept from fainting, sinking, and languishing under the loss of Assurance?

To this Question I shall give the following Answers.

First, Souls that have lost that sweet Assurance that once they had, may be supported and kept from fainting and sinking, by considering, that though they have lost their Assurance, yet they have not lost their Son-ship; for once sons and always sons: You are sons, though dejected sons; you are sons, though comfortlesse sons; you are sons, though mourning sons. Once children, and alwayes children; once heirs, and alwayes heirs; once beloved, and always beloved; once happy and always happy, 2 Sam. 23. 5. *Although my house be*

Rom. 8. 15,
16, 17.

Psal. 89. 30,
31, 32, 34.
John 13. 9.
Jere. 31. 3.

2 Sam. 23. 5. *Although my house be*

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not so with God; yet he hath made with me an Everlasting Covenant, ordered in all things, and sure: For this is all my Salvation, and all my desire, although he make it not to grow. Well, sayes David, though neither my self, nor my house, have been so exact and perfect in our walking before God as we should, but we have broken our covenants with him, and dealt unworthily by him, and turned our backs upon him, yet he hath made with me an Everlasting Covenant, he hath engaged himself in an Everlasting Covenant, that he will be my Father, and that I shall be his Son. And this is my Salvation, and Everlasting Ground of Consolation, and Supportation to my Soul.

The second Support is this, Consider, that though your Comfort, Joy, and Peace, doth depend much upon your Assurance, yet your Eternal Happinesse and Blessednesse doth not depend upon your Assurance; if it did, you might be happy and miserable in a day, I, in an hour: Your Happinesse lies in your Union with God, in your Communion with God, in your Interest in God, and not in your seeing and knowing: Your Interest, your Joy, and Comfort, lies in your seeing and knowing your Interest in God, but your Everlasting Happinesse lies

lies

*Nemo a'iorum
sensu miser est,
sed sui, Sal. de
Gub. Dei, l. 1.
A godly mans
happinesse or
miserie is not
to be judged
by the worlds
sense or feel-
ing, but his
own.*

*To make up
happinesse,
these things
must concur:
First it must
be a conveni-
ent good, a
suitable good
to our na-
tures; Se-
condly, it*

lies in your being interested in God. The welfare and happinesse of the childe lies in the interest that he hath in his Father, but the joy and comfort of the childe, lies in his seeing, in his knowing of his interest in his Father: It is so between the Lord and Believers. *Psal. 144. 15. Happy is the people that be in such a case, yea, happy is that people whose God is the Lord.* Among the Philosophers there were Two hundred and eighty Opinions concerning Happinesse, some affirming Happinesse to lie in one thing, some in another. Ah, but by the Spirit and Word we are taught, that Happinesse lies in our onenesse with God, in our nearnesse and dearnessse to God, and in our conformity to God, &c. Mark, the Scripture pronounces him happy, whose hope is in God, though he want Assurance, *Psal. 146. 5. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.* Again, he is happy that trusteth in the Lord, though for the present he want Assurance, *Prov. 16. 20. And whose trusteth in the Lord, happy is he.* Again, he is happy that feareth the Lord, that hath set up God as the object of his fear, though he want assurance of the love of God, *Prov. 28. 14. Happy is the man that feareth always; That fears to offend, that fears to disobey, that fears*

that rebel, or a. Again, he is happy that believes in Christ, that rests and stays upon Christ, as the Scriptures every where testify, though he may want Assurance.

Happinesse lies not in any transient act of the Spirit, as Assurance is, but in the more permanent and lasting acts of the Spirit. The Philosopher could say, *This he was never a happy man, then might afterwards become miserable.* If a mans Eternal Happinesse did lie in the Assurance of his Happinesse, then might a man be crowned with *Xerxes*, Steersman in the Morning, and be beheaded with him in the Evening of the same day.

But this is the Believers Blessednesse, That his condition is always good, though he doth not alwayes see it to be good; that is state is always safe, though it be not always comfortable.

The third Support to keep those precious Souls from fainting and sinking, that have lost that sweet Assurance that once they had, is, to consider that though their losse be the greatest and saddest losse that could befall them, yet it is a recoverable losse, it is a losse that may be recovered, as the Scriptures in the Margent do clearly evi-
dence.

must be excellent good, a good that hath worth and excellency in it;

Thirdly, it must be a sufficient good, a few scrapings of gold will not make a man rich, &c.

Fourthly, it must be a permanent good, it is permanency that sets the greatest price, and hath the greatest influence into our happinesse and felicity.

Psal. 71. 20,
 21. & 42. 5,
 7. 8. Ill. 54
 7. 8. Micah
 7. 18, 19-
 Cant. 3. 4
 Psal. 84. 11,
 &c.
 Glor and
 many others,
 yea, a cloud
 of witnesses
 might be
 found to test-
 ifie this truth.

Psal. 30. 6, 7.
 & 41. 12.
 Job 23. 8, 9.
 Ill. 8. 17.

Acts 16.

doth not this age, as well as former, furnish us with many instances of this kinde: Doublelesse, many there are among the precious Sons and Daughters of Zion, that have lost this Pearl of price, and after waiting, weeping, and wrestling, have found it again; therefore be not discouraged, O fighting, loosing Soules. In the losse of temporals, it is a great support to mens spirits, that their losse may be made up, and why should it not be so in spirituals also?

The fourth Support to keep their hearts from sinking and breaking, that have lost that sweet Assurance that once they had, is, seriously to consider, that your losse is no greater, nor no sadder, then what the noblest and the choicest Saints have sustained, as you may see by comparing the Scriptures in the Margent together. Those that were once the Worthies of this world, and are now triumphing in that other world among the Princes of glory have lost that sweet Assurance and sense of Divine love and favor, that once they enjoyed; therefore let not your spirits faint and fail. In temporal triah, it is a comfort and a support to have companions with us, and why should it not much more be so in spirituals?

The fifth Support to bear up their spirits,

spirits, that have lost that sweet Assurance that once they had, is, for them to remember, and seriously minde, that though they have lost Assurance, yet they have not lost the blessed breathings, and sweet influences of the Spirit upon them; witness their love to Christ, their longing after Christ, their fear of offending Christ, their care to please Christ, their high esteem of Christ, and their mourning for the dishonours, that by themselves or others are done to Christ,

Eccl. A man may enjoy the warmth, heat, and influence of the Sun, when he hath lost the light of the Sun: *David* had lost his Assurance, he had lost the light of the Sun, and yet he enjoyed the warmth and influences of it upon his heart, as is evident in *Psal.* 51.

Though thy Sun, O Christian be set in a cloud, yet it will rise again, and in the interim, thou hast and dost enjoy the warmth and influences of the Sun; therefore sorrow not, mourn not, as one without hope. Those warm influences that the Sun of Righteousness hath now upon thy heart, are infallible evidences, that he will shine forth, and smile upon thee, as in the days of old; therefore let thy Bowe still abide in strength.

The sixth Support to keep their hearts from fainting and sinking, that have lost that

Gen. 3. 8. 9.
Micah 7. 7.
8. 9. compared.
Isa. 8. 17.
Isa. 50. 10.

Psal. 42. 5.
7. 8. 11.

Isa. 57. 18,

19, 20.

that sweet Assurance that once they had, is, seriously to consider, that it will be but as a day, but as a short day, before the loss of thy Assurance shall be made up, with a more clear, full, perfect, and compleat enjoyment of God, ere long. O mourning Soul, thy Sun shall rise and never set; thy joy and comfort shall be always fresh and green, God shall comfort thee on every side, it shall be night with thee no more, thou shalt be always in the bosom of God. *Psal. 71. 20,*

21. Thou which hast proved me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the Earth. Thou shalt increase my greatness, and comfort me on every side. The day is at hand, O perplexed Soul, when thou shalt have smiles without frowns, light without darkness, day without night, wine without water, sweet without bitter, and joy without sorrow.

Levit. 25.

Psal. 125. 5.

Isa. 35. 2.

The year of Jubile is at hand, thou now lowest in tears, thou shalt shortly reap in joy, yea, Everlasting joy shall be upon thy head, and sorrow, and sighing shall flee away, therefore faint not.

The third Question is this, *viz. What means must Souls use to recover Assurance, when it is lost?*

I shall give a few short Answers to this

this Question, and so draw to a close.

First, if thou wouldst recover Assurance, then thou must labor diligently to finde out that sin, that *Achan*, that hath robbed thee of thy Wedge of Gold, of thy Assurance; surely it is not for infirmities, but for crimes, that God hath put out thy candle, and caused thy Sun to set at Noon; surely, thou hast been feeding (I say not eating) of forbidden fruit, that God hath stripe thee of thy robes, and taken the crown from off thy head, and turned thee out of Paradise. But this is not all.

Therefore in the second place, weep much, mourn much, over the *Achan*, over those wickednesses that have turned thy day into night, thy rejoycing into sighing, &c. *David* doth thus in *Psalm* 51. and God takes him up from his knees, and restores to him the joy of his Salvation. Though God be displeased with your sins, yet he is well-pleased with your tears. The promise is, that he will revive the spirit of the contrite, *Isa. 61. 25*. It is said of *Adam*, that he turned his face towards the Garden of *Eden*, and from his heart lamented his fall: Ah losing Souls, turn your face towards Heaven, and from your hearts lament your fall, lament your losse; nothing puts God to it, like penitent tears. No sooner doth

Ephraim

As the faith,
Humanum est
peccare. Sic he-
reus est perire.
1 Cor. 10. 3.
It is abundantly
enough to fall
into sin, & be
villish to per-
severe therein
and an angelical
or super-
natural for life
from it.

Revel 2. 4, 5.
Whomsoever
I remove from
the candlestick, if the
Malefactor
brought to be
whipped sell
upon his knees
at his feet
whom he had
offended, it
was held a
sin if he suffer-
ed him to be
whipe.

Jere. 31. 18,
19, 20.

It is an excellent expression of *Buff*. It grieves, it is tedious to our most magnificent, great, glorious King. If we ask any thing of him, he would have us ask the great thing of him.

Isa. 65. 14.
Isa. 65. 15.

Psal. 29. 12.

Job 16. 20.

Mark 9. 24.

25, &c.

Isa. 65. 14.

Isa. 65. 15.

Isa. 65. 16.

Isa. 65. 17.

Isa. 65. 18.

Isa. 65. 19.

Isa. 65. 20.

Isa. 65. 21.

Isa. 65. 22.

Isa. 65. 23.

Isa. 65. 24.

Ephraim weep over his sins; but the bowels of God are stirring towards him, and God cannot hold but he must proclaim to the world, that mourning *Ephraim*, demoaning *Ephraim*, is his dear son, his pleasant child, & that he will surely have mercy on him, or as the Hebrew hath it (*Rabben* *arabimamend*) *I will have mercy, have mercy on him*, or, *I will abundantly have mercy on him*. When our hearts are set to weep over our sins, God will so act in ways of love towards us, that it shall not be long night with our souls. God will never suffer them to be drowned in sorrow: that are set upon drowning their sins in penitential tears. The Jews have a saying, That since the destruction of *Jerusalem*, the door of prayers hath been shut; but the door of tears was never shut, saith one, God hath by promise engaged himself, That those that *for in tears*, shall reap in joy, *Psal. 126. 3*. The tears of the Saints have such a kinde of omnipotency in them, that God himself cannot withstand them. *2 Kings 20. 5. I have seen thy tears, behold, I will heal thee, on the third day thou shalt go up unto the House of the Lord.*

Thirdly, If you would recover Assurance, then sit not down discouraged, but be up and doing. Remember what a Pearl

of

of price thou hast lost, and *repent and do thy first works*, fall close to the good old work of believing, meditating, examining, praying, hearing, mourning, &c. Begin the world again, and set afresh upon those very wayes, by which at first thou didst get Assurance; fall upon family duties, apply thy self to publick Ordinances, be much in closet services, stir up every gift that is in thee; stir up every grace that is in thee, stir up all the life that is in thee, and never leave blowing till thou hast blowed thy little spark into a flame; never leave turning thy penny, till thou hast turned thy penny into a pound; never leave improving thy mite, till thy mite be turned into a million. God will be found in the use of means, and he will restore our lost mercies, in the use of means, *Psal. 22. 26.* But this is not all.

Therefore in the fourth place, wait patiently upon the Lord; *David* did so, and at length the Lord brought him out of a horrible pit, or out of a pit of noise and confusion, and set his feet upon a Rock, and established his goings, and put a new Song of praise into his mouth. God never hath, nor never will fail the waiting soul; though God loves to try the patience of his Children, yet he doth not love to tire out the patience of his Chil-

P p

dren;

Rev. 2. 4, 5.
A, a man that hath been recovered formerly out of such or such a disease, if he be relapsed, he will to the same means again, he will apply the same remedies again; this did once doe me good, I will try it again.

Psa. 40. 1, 2, 3.

Isa. 57. 16,
18, 19.

Orphans.

children; therefore he will not contend for ever; neither will he be alwayes wroth, lest the spirits of his people should faile. Assurance is a Jewel worth waiting for, it is a Pearl that God gives to none but such as have waited long at mercies door. It is a Crown that every one must win (by patient waiting) before he can wear. God doth not think the greatest mercies too good for waiting souls, though he knowes the least mercy is too good for impatient souls. The breasts of the Promises lye fair and open to waiting souls. *Isa. 30. 18. & 64. 4. & 49. 23.* The waiting soul shall have any thing of God, but the froward and impatient soul gets nothing of God but frownes and blowes, and wounds, and broken bones. Sad souls should doe well to make that Text their bosome companion, *John 14. 18. I will not leave you comfortlesse (or Orphans) I will come to you.* And that *Heb. 10. 36, 37. For ye have need of patience, that after ye have done the will of God, ye might receive the Promise: For yet a little little while (as it is in the Greek) and he that shall come, will come, and will not tarry.*

Fifthly and lastly, if you would recover Assurance, then take heed of refusing comforts when God brings them to your door, take heed of throwing Gospel cordials

dials against the wall. This was *Asaph's* sin, *My soule refused to be comforted.* God comes and offers love to the soul, and the soul refuses it; God comes and spreads the Promises of consolation before the soul, and the soul refuses to look upon them; God comes and makes tenders of the riches of grace, and the soul refuses to accept of them. Sometimes the hand, the man that brings the cordial is not liked, and therefore men refuse it. Well, remember this, when gold is offered, men care not how great or how base he is that offers it; neither should we care by whom the cordials and consolations of the Gospel are offered to us, whether they are offered by the hand of *Isaiah* a Prophet, of the blood Royal, as some think, or by *Amos* from amongst the Hearersmen of *Tekoa*. If the Sweet-meats of Heaven are set before thee, it is thy wisdom and thy duty to tast of them and to feed upon them, without stumbling at the hand that presents them.

Now for a close, I shall make a few short Uses of what hath been said, and so conclude.

Psalm 77. 2.
Ambrose saith,
If I would offer thee gold to day, thou wouldst not say, I will come to morrow. And wilt thou lightly and slightly put God off when he offers peace and comfort to thy soule?

• P p 2

The

The first Use.

James 1. 17.

Plato was very thankfull, that God made him a man, and not a woman, a Grecian, and not a Barbarian, a Scholar to Socrates, and not to any other Philosopher. O what cause then have you to be thankfull for assurance?

1 **Y**OU that have Assurance, be thankfull for it; it is a Jewel more worth then Heaven and Earth, therefore be thankfull. Assurance is a mercy nobly descended, it is from above, man is not born with it in his heart, as he is with a tongue in his month. Assurance is a peculiar mercy, it is a flower of Paradise that God sticks only in his Childrens bosomes. Assurance is a mercy sweetening mercy, it is a mercy that puts the Garland upon all our mercies. Assurance makes every bitter sweet, and every sweet more sweet; he enjoyes little, that wants it, he wants nothing that enjoyes it, therefore be you thankfull that have and doe find the sweetnesse of it.

If Philip rejoyced that Alexander was born in the dayes of Aristotle, how much more cause have you to rejoyce, upon whose heads the Lord hath put the Crown of Assurance, a Crown of more worth and weight, then all Princes Crowns in the world?

The

The second Use.

2 **I**F God hath given you Assurance, then doe not envy the outward felicity and happinesse of the men of the world. Alasse ! what are Mountains of dust, to Mountains of gold ? what are the stones of the street, to rocks of Pearl ? what are Crowns of thorns, to Crowns of gold, &c. No more are all the treasures, honours, pleasures, and favors of this world, to Assurance. The envious man hath so many tortures, as the envied hath praisers. It is the Justice of envy, to kill and torment the envious. The men of the world are real objects of pity, but not of envy. Who envies the Prisoner at the bar ? who envies the Malefactor that is going to execution ? who envies the dead man, that is going to his grave ? God hath done more for thee by giving thee Assurance, then if he had given thee all the world, yea, ten thousand worlds.

When the Spanish Ambassador boasted that his Master was King of such a place, and of such a place, and of such a place, &c. The French Ambassador answered, My Master is King of *France*, K. of *France*, K. of *France*, signifying thereby, that *France* was of as much worth, or more worth, then all the Kingdomes

Pl. 37. 1. 7, 8.
Prov. 23. 17.

Socrates wished that envious men had more eyes, and more ears then others, that they might be more tormented then others, by beholding others happiness.

under the power of the King of *Spain*. Ah Christians, when the men of the world shall cry out, O their riches, O their honours, O their preferments, &c. you may well cry out, O Assurance, Assurance, Assurance, &c. there being more reall worth and glory in that, then is to be found in all the wealth and glory of the world; therefore doe not envy the outward prosperity and felicity of worldly men, &c.

The third Use.

3 IF God hath given you Assurance, then give no way to slavish fears. Fear not the scorn and reproaches of men, fear not wants. God will not deny him a crust, to whom he hath given a Christ; he will not deny him a crum, upon whom he hath bestowed a Crown; he will not deny him a lesse mercy, upon whom he hath bestowed assurance, which is the Prince of mercies. Fear not death, for why shouldst thou fear death, that hast Assurance of a better life? &c.

Saul had but
five pence to
give the Seer;
the Seer after
much good
cheer gives
him freely
the Kingdom.
1 Sam. 9. 8.
& 10. 1.
So God deals
with h.s.

The fourth Use.

4 IF God hath given you a wel-grounded Assurance of your everlasting happinesse and blessednesse, then questi-
on

on his love no more. God doth not love to have his love at every turn called in question by those that he hath once assured of his love; he doth expect, that as no sin of ours doth make any substantial alteration in his affections to us, so none, no not his sharpest dispensations, should make any alteration in our thoughts and affections towards him.

Psal. 89. 30.
to 31.
Jer. 23. 3.
Eccles. 9. 8.

The fifth Use.

5 **I**F God hath given you Assurance, then live holily, live Angelically, keep your Garments pure and white, waik with an even foot, be shining lights. Your happinesse here is your holinesse, and in Heaven your highest happinesse will be your perfect holinesse. Holinesse differs nothing from happinesse, but in name; holinesse is happinesse in the bud, and happinesse is holinesse at the full. Happinesse is nothing but the quintessence of holinesse. The more holy any man is, the more the Lord loves him, *John* 14. 21, 23.

Augustine doth excellently observe in his Tract on *John* 1. 14. That God loved the humanity of Christ, more then any man, because he was fuller of grace and truth then any man. The Philosopher could say, That God was but an

Revel 3. 4.
Mat. 5. 16.
Vive ut vivas,
Live that thou mayest live.
Live in such sort, laich *Pearl* King of *Corinth*,
That thou mayest have honour by thy life. and that after thy death, men may account thee happy.

*Ille non est bonus qui non
vult esse melior.*
The loose-
walking of
many Christi-
ans was (as
Salvian com-
plain.) made
by the Pagans
the reproach
of Christ him-
self, saying, if
Christ had
taught holy
Doctrine,
surely his fol-
lowers had
led better
lives.

empty Name, without virtue. So are all
our professions, without holiness. Ho-
liness is the very marrow and quintes-
sence of all Religion. Holiness is God
stamped and printed upon the soul, it is
Christ formed in the heart, it is our light,
our life, our beauty, our glory, our joy,
our Crown, our Heaven, our All. The
holy soul is happy in life, and blessed in
death, and shall be transcendently glori-
ous in the morning of the Resurrection,
when Christ shall say, Lo here am I, and
my Holy Ones, who are my joy : Lo
here am I, and my Holy Ones, who are
my Crown; and therefore upon the heads
of these holy Ones, will I set an immor-
tal Crown. Even so Amen Lord Jesus,

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A
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